

AMERICA

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Social Security Legislation

ON January 17, President Roosevelt addressed a message to Congress on social security. On the same day, Senator Wagner, of New York, introduced a bill to carry out the recommendations of the President, entitled "A bill to alleviate the hazards of old age, unemployment, illness, and dependency, to establish a Social Insurance Board in the Department of Labor, to raise revenue, and for other purposes." With the President's message a report prepared by the Committee on Economic Security was submitted. The legislation recommended by the President is fourfold; unemployment compensation, old-age benefits, including compulsory and voluntary annuities, Federal aid to dependent children through grants to the States, and additional Federal aid to State and local public-health agencies. Under child care are included aid for mothers' pensions, and services for homeless, neglected, dependent, and crippled children.

All these benefits are desirable, and most of them are necessary. It has long been evident that provision for the aged, of a type entirely different from that which has long prevailed, must be arranged. The present system is costly, and at best leaves far too many of the aged unprotected. During the last four years, the country has been driven hard to find ways and means of relieving the unemployed, and we are nearing the time when all the resources of private charity will be exhausted. The institution of a sound unemployment insurance ten years ago would have been far less expensive than the devices which we have been forced to invent, and more effective in relieving want. On the necessity of legislation in all the fields mentioned by the President, there is, then, no doubt. On the question of what legislation should be adopted, there is, naturally, a world of dissent.

To state the President's mind on this subject, it will suffice to note that he lays down three guiding principles. In the first place, the system adopted should be self-sustaining, in the sense that funds for the payment of insurance benefits should not come from the proceeds of general taxation. In the next place, actual management, except in old-age insurance, should be left to the States, subject to standards established by the Federal Government. Third, sound financial management of the funds and the reserves, and protection of the credit structure of the country, should be assured by retaining Federal control over all funds through trustees in the Treasury of the United States.

To these three principles, it is necessary to add a fourth. Care should be taken that all legislation should be thoroughly in accord with the Federal Constitution. It will not do to assume that Congress is authorized to enact any legislation which in the mind of the majority purports to effect the purposes stated in the preamble to Senator Wagner's bill. No less than the legislative and executive departments, the Supreme Court of the United States is part of this Government; and that Court has repeatedly declared that the measure of the powers of Congress is not the desirability of a given purpose, but the authority granted by the Constitution to deal with that purpose. This ancient principle was reaffirmed in no uncertain language in the Court's decision of January 7, 1935, on the case arising under the NRA oil code. Legislation secured by quietly ignoring this principle is essentially unsound, and destructive of the fundamental law of the land. Its inevitable condemnation by the Supreme Court will assuredly retard the desirable purposes which the framers of the pending legislation have at heart.

It is difficult to find any phrase in the Constitution which authorizes the use of Federal money in caring for sick

children, or in paying a pension to mothers who otherwise would be obliged to place a child in an institution. Everyone agrees that a sick child should be cared for, but that the Constitution authorizes the Federal Government to care for it, is quite another question. A similar objection applies to the insurance features of the bill, although it may be possible to find Constitutional authorization for a system which establishes the Federal Government in no more responsible function than that of custodian of the funds.

It is not necessary to state that the Committee on Economic Security has made an admirable survey of the situation, or that the motives of the President and of Senator Wagner are above all possible suspicion. What we query is the constitutional right of the Federal Government to embark upon this huge social enterprise on all the lines laid down in the Wagner-Lewis bill.

Will Rotary Go to Mexico?

IT is difficult to read without indignation the exchange of messages that recently took place between Robert L. Hill, President of Rotary International, and President Cárdenas of Mexico. As is well known by now, the decision of Rotary to hold its convention in Mexico City next June had aroused the most intense condemnation of all lovers of liberty who have heard of the plan, whether they be members of Rotary or not.

The President of Mexico heard of this spontaneous movement of opposition in this country, and conceived the idea of sending a loving message to Mr. Hill, assuring him that everything was calm and peaceful and that full facilities would be ready for the 8,000 visitors that were expected. Mr. Hill wired to the Secretary of Foreign Affairs: "Please transmit to President Cárdenas our profound appreciation of his courteous message. *We eagerly look forward to the pleasure of holding our convention in Mexico next June.*"

Rotary will be well advised if it changes its mind. A storm of disapproval will descend upon it if it does not, not only from Catholics but from all those who are aware of the violently atheist character of the present Mexican Government; and the millions who heard Father Coughlin describe that will not soon forget it. From Catholics particularly, of course, will come a wave of protest, and the officers of Rotary are not unaware of the deep suspicion with which their society has been viewed abroad by many Catholic authorities, even to the extent of a Papal prohibition to priests to belong to it. This prohibition does not extend to laymen as yet, but the carrying out of present plans for the Convention will cause its many friends to view with deep regret a movement to include them also. Those who have held that Rotary is a Masonic-dominated society will feel themselves fully justified when seeing it persist in going down to do honor to the atheistic Government of Mexico, which is largely Masonic of the Grand Orient variety.

Rotary stands for everything that Mexico officially denies. It is idle to allege that the presence of Rotary

in the Capital will help to assuage the bitter anti-religious tyranny there; every fine word of praise that will be uttered by Rotarians will only be complacently taken by Mexican officials as full approvals of their policies, as are those of Ambassador Daniels. By going to Mexico, Rotary will be simply aligning itself with the enemies of religion.

Christ and Law Observance

LITURGICALLY, the Christmas season officially closes today. Our Lord's Presentation and Our Lady's Purification round out the cycle of feasts centering about Christ's nativity. According to Mosaic legislation every first-born child was to be consecrated to the Lord. By a further Levitical prescription a Jewish mother was obliged to present herself in the Temple forty days after her son's birth in order that her purification might be accomplished, maternity having made her legally unclean.

Unaffected though Jesus and Mary were by these regulations on account of His Divine sonship and virginal nativity, they nevertheless strictly abided by them. By this splendid example of unnecessary obedience Christ, from His earliest infancy, would consecrate the observance of the law that He came, not to abolish but to fulfil. In annually recalling these mysteries Mother Church tellingly reminds the Faithful of their own duties so far as obedience to law is involved. In our day the lesson is particularly timely and needful.

With the growth of irreligion in the United States, due in great part to the elimination of God from public education, the true notion of law, let alone the consciousness of the authority behind it, has become popularly obscure; and with disastrous results. Legislators, themselves often crassly ignorant of the nature of law and their own dignity and responsibility, multiply statutes with little or no relation to right reason or the general good, which neither they nor the people at large will respect or obey. The commonness of crime, particularly of violent and vicious crime, and the almost universal disregard for law observance, beginning with the contempt for domestic authority and reaching even to open defiance of the Church, Christ's Spouse, and the Pope, His Vicar, make a sorry tale.

Right now Congress and most of the State legislatures are in session. Their right to make laws flows from the fact that they hold an authority that is derived from God. It is something very sacred. Without this no man has power to dictate what another shall or shall not do or omit. Back, consequently, of what they reasonably and legitimately enact is the Divine authority and the Divine sanction, giving to their laws their binding force; they have no other. From this follows the obligation of the citizen to observe the laws conscientiously. In rendering to Caesar the things that are Caesar's he is rendering to God the things that are God's. Law violation is something more than a breach of patriotism or civic honor. Radically it is the flaunting of the red flag of rebellion

in the face of the Supreme Legislator and it matters little what statute be disregarded; the principle of obedience is the same for all.

America's crime record will be different and our people will become law abiding only when men return to the proper recognition and fulfilment of their duties toward God. Who fails to see Him and His authority behind constitutional civic legislation and relate human law to the eternal law is unfitted to be a law maker; indeed, he will scarcely be consistently law-abiding under the strain of legislation, at times necessarily irksome to human nature, and begetting inconvenience and difficulties.

The Forgotten Man

BY his address in New York two weeks ago, the chairman of the National Industrial Recovery Board, S. Clay Williams, proved that he had a tender heart, full of pity for all of God's creatures. We are happy to note this fact, because in these busy bustling days of reconstruction, true and false, we come across many things which we do not like, and it is at least more comfortable to be a Pollyanna than a cynical Diogenes.

In dealing with workers in the Carolina cigarette factories, some of Mr. Williams' plans and opinions had left us with the opinion that he was a kind of old Scrooge who had never seen a ghost. Transported to the kindlier clime of New York, Mr. Williams did much to relieve us of this impression. His address shows a mellow, fruity disposition, ready to find good in everyone, anxious to say a kindly word for all. In the largesse of his benevolence, Mr. Williams reached out to that forgotten man, whom few cherish, the man who happens to be, or has made himself, the holder of great possessions.

Now it has always been our belief that the mere possession of wealth should not constitute any man a leper, bound to cover his face, and fall to the ground, whenever he meets one of the clean. We have never been able to sympathize with those wire-grass philosophers who argue that every rich man is by the very fact an outlaw, on whose head a price should be set. We have always entertained the kindlier view proposed by St. John Francis Regis which holds that the rich undoubtedly have souls to be saved, and that all of us, everyone in his own degree, must help to save them. The Saint was so busy with his poor that he offered this view as a kind of excuse for his neglect to busy himself also with the rich; but apart from that, the view is sound. It has always seemed to us that the best way of helping the rich man to save his soul is to ground him in the belief that his riches have been entrusted to him only to enable him to act as the steward of God's poor.

For riches are always a danger, and it will not do to encourage the rich to become richer. On the other hand, should you—or Congress—present a pistol to the head of the rich man, a figurative pistol, you are apt to encounter resistance. Not in this fashion will you persuade him to act as the steward of God's poor. He will merely set up a cry that the Reds are abroad in the land, and,

making his escape, will use some of his riches to put you in jail, and a larger amount to buy up the legislature.

But, as Mr. Williams pointed out, "It is the rich man who can do for us many, many things which we cannot do for ourselves. Therefore he should have our encouragement." While we applaud Mr. Williams' charity, we are not fully prepared to approve the kind of encouragement which he suggests. He thinks that the American system of business and industry which "did more for the development of this country in a short period of time than was ever done in any other country," should be encouraged. We do not need a new system, but the old system to which are applied "some new measures of responsibility," and some new safeguards "both in our own interest and in the interest of the general public."

Under this revised system, there would be no danger of the accumulation of large fortunes, because the Government could always destroy large earnings through its power to tax. The result would be an earner "working on the basis of twenty-five cents on the dollar—twenty-five cents for himself, and seventy-five cents for the Government." This seems to mean that as soon as the rich man earned a profit, the Government would at once take three-fourths. However desirable this consummation may be, we doubt that our rich men will consent to any legislative device which will bring it nearer.

We agree with Mr. Williams that it is not desirable to kill the goose that lays the golden eggs. But we greatly fear that the first result of the taxation plan would have just that effect. You can take away the greater part of the honey which the bees have hived, without much danger of a strike by the bees. But none of us are bees. It may ultimately be shown that the only feasible way of redistributing wealth on an equitable basis is through taxation. But at present that method does not seem to fit in with the revised capitalistic system which Mr. Williams proposes to establish.

Probation Gone Wrong

SOME days ago, the Grand Jury sitting for the County of New York released a lengthy report on the probation system. On the same day in Chicago, a young woman, eighteen years of age, and two young men, one seventeen and the other twenty, were arrested for burglary. It is charged that since last October these three have committed more than a hundred burglaries. Probably the number might have been greater, except for the fact that during September all were being tried for burglary. Convicted, and put on probation, they at once returned to their business of burglary.

This Chicago case could be paralleled all over the country. Dillinger, Floyd, and a dozen other leaders in crime all used the probation system to embark upon an enlarged career of crime. The investigations of the system in a number of States is fully justified, yet nothing will be disclosed that is not already known.

Like capital punishment, the system has never been given a fair trial. As a rule the system has been exploited

by politicians. No system is stronger than its administrators, and when these are appointed chiefly as a reward for their political services, the best of systems is foredoomed to failure.

Administrators and all probation officers should be appointed solely on the basis of ability, to be ascertained by examination. Since the system is worth saving, liberal salaries should be paid. Racketeers will be content with pin money, for they have other resources, but competent workers are worth a decent salary, and should get it. In theory, the probation system is all right, but in practice, as we have had it in this country, it is all wrong.

Note and Comment

New Medical Journal

THE advent of a new Catholic medical journal is an important occurrence upon the scientific and ethical "front." To the ranks of the London *Catholic Medical Guardian* and the New York *Linacre Quarterly*, with their dental associate, the *Apollonian* of Boston, is now added the Paris *Cahiers Laënnec* ("Laënnec Review"), a quarterly published by the French medical society, *Les Amis de Laënnec* ("Friends of Laënnec") at 12, rue d'Assas, Paris. The subscription price is twenty francs a year. It is a strictly professional publication, scientific and documentary in tone, while attractive from the point of view of make-up and style. In their foreword, the editors announce as their intention the grouping of articles in special numbers, treating of such topics as professional secrets; psychiatric initiation; principles of deontology; medical careers; the problem of the physician before the totalitarian state; cases of conscience for surgeons, etc. The maiden issue of the review contains two special articles: "Tuberculosis and Marriage," by Dr. Couroux, and "Female Periods of Sterility," by Dr. Vignes. Unique in the French treatment is the record of actual discussions held upon these topics, where conflicting views are frankly stated, and the conclusions vigorously summed up. *Cahiers Laënnec* is destined to play an important part in the elucidation of doctrinal questions from a medical point of view, besides the services that it will render directly to the profession.

Cardinal Bourne In "America"

WE owe it to our contemporary in London, the *Catholic Times*, to have pointed out to us that the dead Cardinal Bourne was once a contributor to our columns. In its issue for January 11 it reprints an article written by the distinguished prelate at the request of the then Editor, Father Tierney. This article appeared in our issue for June 29, 1918, and was called "An After-War Problem." It is sufficiently remarkable that on that date the Cardinal and the Editor were both thinking of what was to come after the War. It is still more

remarkable to notice what His Eminence saw as that problem. The article reads like an advance notice of "Quadragesimo Anno," which was not to be written until thirteen years later. It has the same denunciation of the unequal distribution of wealth, the same keen diagnosis of the impersonal control of large corporations, the same hatred of exploitation of the worker, the same puzzled indignation at starvation in the midst of plenty. Here is how Cardinal Bourne finally summed up the problem: "The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual laborer or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped-up increment which he in no sense requires and cannot efficiently control." This will be done, he concludes, only when all, rich and poor, educated and under-privileged, proclaim "the social value of the doctrine of Jesus Christ." How sharply he foresaw what was to prove our greatest problem is the greatest tribute we know to his intelligence and Christian feeling. And we cannot close this note without saying what is now no indiscretion, that the whole article reveals the deep influence then exercised on Cardinal Bourne by the great apostle of social action in Great Britain, Father Charles Plater, S.J., who died prematurely in Malta in 1920.

Other Plebiscites

NOW that the people of the Saar have spoken and declared their national preference for the Fatherland, considerable alarm is entertained in Europe lest German influence be used to encourage similar popular expressions of opinion in other regions where, as in Memel, Danzig, or Malmédy-Eupen, a German element was left excluded from the Fatherland by the Treaty of Versailles. A more serious cause of alarm, however, would be the extension of this principle to non-German peoples who are living unwillingly under powerful regimes. What, for instance, would be the result if the peoples of the Soviet Republic of Georgia were allowed to express freely their opinion? Theoretically they are free, for theoretically it was their own choice, their desire to be incorporated in the Soviet Federation of "autonomous" republics which terminated their status, solemnly recognized by treaty in 1920, as entirely independent of Soviet Russia. But only theoretically, for practically this "choice" was determined by the invasion of the Red army and a terrorist system that met by mass murder any attempt to express the popular will. Out of a population of 6,000,000 Georgians, the Communists were but a relatively tiny handful. Self-determination was imposed from without, and against this imposition—on the world without as well as upon the Georgian people—Giuseppe Motta, former President of the Swiss Republic, raised his voice in protest before the Sixth Commission of the League of Nations, as he later protested against the entry of the Soviet Republics into the League. The civilization of Georgia, religious and cultural, antedates that of Russia

proper by many centuries. Old cultures are not so easily suppressed, nor is the demand for plebiscites so easily confined to the framework of a single treaty.

Little To Add

THE expression *little to add* comes not from the lips of those who might naturally make use of it. It was used by John Collier, United States Commissioner of Indian Affairs, in a recent editorial of *Indians at Work*, publication of the Indian Office, which received the notice of the N. C. W. C. Speaking of the work of the early Catholic missionaries in Central and South America, "there is little that we of today—we who are concerned with Indian life"—wrote Mr. Collier, "have to add to the principles laid down in the laws of the Indies." These words are heartening, as well as just, in the light of the persistent attempt that is being made by certain enterprising propagandists to discredit every early contact of Christianity with the Indian of Latin America. Nor are Mr. Collier's words mere vague praise. He specifies the "Utopia" of Paraguay in particular, where "the Indians multiplied, and their arts and crafts became multitude, and great music, great drama, noble buildings, prophetic economic cooperative arrangements, and Indian self-rule flowered. There were a hundred thousand Indians within the Utopia and never as many as one hundred white governors, leaders, or helpers. Overwhelming military power, serving the Portuguese slave owners, crushed the Paraguayan Utopia." The very principles for which the present Indian administration is contending under the Reorganization Act were put into effect centuries ago, according to Mr. Collier, by the missionaries. That our official secular administration can thus harmonize past and present will, in the Commissioner's own words, "give us a bolder hope."

Parade of Events

IN Australia grateful citizens are erecting a beautiful memorial hall to the caterpillar. Caterpillars there ate acres of prickly pears which interfered with farming and for enjoying a lot of good meals they get a hall. In this country where the national preference is to step on every caterpillar we see, the idea of stone monuments to the Unknown Caterpillar may cause a jar. We must learn not to be censorious of foreign customs. If people want to spend their money building memorial halls to caterpillars, we should work up a sympathetic attitude. After all, ideas differ widely in all countries. . . . A prisoner in France intent on suicide dived into an immense vat of boiling soup. Citizens of the United States prefer leaping off bridges or walking out of fiftieth-story windows, and the notion of jumping into hot soup may cause raised eyebrows on this side of the water. . . . King Zog's desire to have for his queen a brainy, charming, youthful, beautiful American girl with a million-a-year income may also be hard for us to understand. But we must remember that our ways seem bizarre to foreigners. . . . Ex-Gov. White of Ohio releasing seventy-six criminals from jail

must amaze them. Criminals pouring out of jail are to us, of course, a familiar sight. The strange thing would be to see them staying in. . . . Firemen at an annual firemen's ball in New England responding to an alarm in evening clothes; firemen in silk hats climbing ladders; firemen in boiled shirts, swallow-tail coats, plying the hose; this must strike foreigners as a bit exotic. . . . Or the anti-Long army assembling with bugles but no guns. (By the way, bugles playing "It won't be Long now," will not be enough: the Long forces have the advantage in wind. The anti-Long legions should realize from the start that they may have to encounter protracted gorilla warfare.) Thus only by a friendly tolerance of national differences can universal peace and love arise among the peoples of the world.

Calles at St. Vincent's

A PASSING visitor in Los Angeles tells us that he paid a visit to St. Vincent's Hospital out of curiosity because of the presence there of General Calles, the Mexican Boss. This visitor reports that Calles wanted the operation in his own home in Mexico, but Dr. Verne Hunt, formerly of the Mayos', insisted that it could be performed only in the hospital where he is chief surgeon, St. Vincent's, conducted by the Sisters of Charity. The two Mexican doctors that accompanied him are not allowed to prescribe for him, but sleep in his room; they act as bodyguards (a fact that impelled a Mexican paper to comment on the indignity thus offered to the medical profession of their country, by turning the chief medical officer of the Republic into an orderly). Calles' three day and three night nurses are all Catholics; and four Los Angeles detectives take six-hour shifts outside his door. The day and night superintendents of the floor are nuns. He is said to be a docile patient. His bed is hung with religious medals, and on the blank wall opposite his face as he lies there is a great Crucifix. He has to gaze at this all day. . . . As he lies there do the names flit across his brain of Father Pro, Joaquin Silva, Manuel Melgarejo, Junipero Vera, Humilde Martinez, and so many others murdered by his men for their Faith?

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Loreto Starace—A Lay Apostle

C. M. STARACE, S.J.

WHEN the first Italian biography of Loreto Starace appeared in 1916, the author, Msgr. R. Gargiulo, received the following note from Cardinal Gasparri in the name of His Holiness, Benedict XV: "The young man, Loreto Starace, has appeared to the Holy Father in the full halo of an apostle who knows no obstacle in bringing to his neighbor the light of truth, the glow of charity, the perfume of a virtue which is ineffable peace and comfort to the soul."

This testimony is typical of many others from prelates, Religious, priests, members of the Bench, and ranking officers of the Italian Army. All are agreed that Loreto Starace crowned the life of an apostle with a martyr's death.

Loreto was born in Naples on March 26, 1884. His Grace, Vincent Sarnelli, later Archbishop of Naples, presented to the newly born child a splendid crucifix on which he wrote: "May the cross be for thee bed, shield, and throne." His boyhood was characterized by a deep sincere piety joined with a liveliness uncommon even among the lively boys of his country. His educators' judgment was very simple: he was a very good, very pious boy with all the little defects and shortcomings of boys of his age.

At the end of his high-school course, he went to Marseilles to improve his French and to specialize in commercial studies. Alone at the age of sixteen in a great city where dangerous occasions were not wanting, he drew up a time schedule for his daily activities. Mass and other exercises of devotion were given a generous allowance. During this time, he made two of the dearest friendships of his life; one with a young Jew with whom he corresponded for many years endeavoring to bring him into the True Fold, and the other with his cousin Vincent, to whom the best and largest part of his correspondence is addressed.

Returning to Italy after obtaining a degree in commerce, Loreto took up the study of law in the University of Naples. Fulfilling his military obligations during the time he spent in the University, he finished a brilliant course and was graduated in 1907.

His interior life was increasing in fervor during this student period. At a time of life which so many young men find difficult and at times fatal, he rapidly forged ahead in the spiritual life, gaining many victories over self. His devotion to the Blessed Sacrament increased day by day. Seldom did he pass a church without paying a short visit to his Eucharistic Lord. Later, when an officer, he wrote to his mother: "Mother, today in the streets I made my soldiers present arms to the Holy Eucharist."

His daily meditation and his deep love for the Blessed Sacrament and tender devotion to Our Lady gave him strength to overcome temptations. Once tempted by an

impure woman, his usually kind manner became so stern and harsh that the woman fled in dismay. Upon another occasion while visiting a house, he saw an indecent little statue on the mantel. Loreto kept his eyes down during the entire visit. Needless to say, not once during his life did an indecent word cross his lips.

A soul so pure and so detached from earthly interests would seem to be destined for the Religious life. Loreto felt certain, however, that God called him to be a lay apostle. He gave up the practice of his profession, and determined to devote himself with wholehearted devotion to the lay apostolate.

Realizing that this career requires in our day a thorough preparation, and convinced that the press, the teacher's chair, the political arena, are the most effective weapons for the lay apostle, he determined to gain experience in these fields in some country better organized along these lines than his own was at that time. Accordingly, a few months after his graduation, he left his family and country for the United States.

Seven years (1907-1914) of his short life were spent in America. Most of this time was passed at Fort Wayne, where he promoted the erection of a church and the foundation of a Catholic Club for his countrymen resident there. A short summary of his American activities is contained in a letter he wrote to the *Chicago Herald* when applying for the position of Roman correspondent for that paper:

After graduating from the University of Naples, I came over to America in 1907. During my seven years' stay here I feel that I have succeeded in becoming well acquainted with American institutions and customs, and with the English language. I have already contributed to several magazines and reviews which would seem to show that my efforts, at least as far as the language is concerned, have not been altogether in vain. You can read my last article in the February issue of the *Rosary Magazine*. . . . I have, moreover, traveled over all parts of the United States. I mention this because I think it essential for a correspondent to know the mentality of the people for whom he writes.

This letter was written in 1914. In August of that year the Great War broke out. Feeling that Italy might eventually be drawn into the conflict, he returned to his native land.

Upon his return, he taught English literature in the University of Naples, thus attaining the second point in his program. But Italy's entry into the War in May, 1915, cut short his career as teacher. Before leaving for the Front, a farewell celebration was accorded him in the town hall of Castellammare where his family resided. Replying to a toast, Loreto said: "I offer up my life for a nobler and purer Italy." God accepted his offer.

He reached the Front early in June, 1915. In seven weeks he had been decorated three times and recommended for a captaincy. His courage was inspired by his high sense of duty, and more than all by his true Christian charity.

The letters which he wrote from the Front have been printed recently by the Italian Government. They are regarded as most inspiring examples of Catholic war literature. Writing to his cousin, he said:

While writing to you my hands are still trembling, my mind is dim, a deadly sadness pervades me, a sorrow more than human rends my heart asunder. Terrible days and nights which will go down into history. Days of which the official communiqués cannot give the faintest idea, while the censor prevents me from giving details.

Yet it is not the tremendous visions of death and destruction which have saddened my soul, nor the heaps of human flesh, nor the terror of the shells bursting around me, nor the wails of the wounded asking for help, nor the thought that each moment may be the last of my existence. It is rather the thought that such heartbreaking scenes have proved useless to raise the minds and hearts of the great majority of the officers and soldiers to God. This makes my soul sorrowful unto death.

I thank God from the bottom of my heart for having given me strength and courage to help many grievously wounded soldiers while the awful shelling was going on. These soldiers, abandoned by all, would have perished of hemorrhage or exhaustion. Some were heaps of bleeding flesh. My heart was bleeding, too.

I write with my hands stained with blood, the blood of my soldiers, whom I have succored after the battle. The whole day and part of the night I spent helping the wounded. I had them taken out of the line, and very likely I saved the life of many. Thanks be to God who gave the necessary strength. They were lads in their prime, strong, alert and cheerful. They advanced looking straight at the sun, beautiful, like demi-gods; in their faces no signs of apprehension, as if God had made them immortal.

Before I led them to the attack, I told them to make an act of contrition so that they might be ready to appear before God. I made all my dear soldiers go to confession.

I am always ready to appear before God's tribunal. I trust in Our Lady of Good Counsel. I deem myself dead. A bullet in the head, and then heaven.

The following account is taken from testimony of Sergeant A. Iaccarino:

On July 26 I was ordered to go on scouting service. On my return I missed the way and found myself in the trenches occupied by the Thirtieth Regiment. While passing through them I saw Lieutenant Loreto Starace. He, always so kind, called

me and we began to talk. First we talked of my scouting work, then passed on to the War in general, and finally of our religion. We spoke of our dear Jesus, who is always near unto us; of the need in which we stood, of the necessity of trusting Him completely. Then Loreto told me that it is our duty to sacrifice ourselves for our neighbor, especially for those who have gone astray. He said that Jesus does not want the death of the sinner but that he may be converted and live. We spoke of many other beautiful and holy things. His conversation moved me to tears. He seemed to me to be an angel descended from heaven to the battlefield; sent down in the midst of us sinners in order to console us and bring us back to God. I spent nearly one hour and a half in his company. Then he looked at his watch. It was 10.30 A. M. He advised me to go back to my regiment as my officers might be waiting for the results of my expedition. I got up, called my two soldiers, stretched forth my hand to Loreto to take leave. He said he would accompany me out of the trenches. At the end of the trench, he grasped my hand and said: "Cheer up, Anthony, think only that Jesus is always with us." He was going to say more, but he never did. A shell struck him in the head. He fell over, dead.

We took him to the nearest dispensary. The medical officer pronounced him dead. I was present at the burial which took place at 5 P. M. that day in a villa of a gentleman of Sdraussina (Trieste). A Franciscan friar said the prayers over the grave. On the grave I put a Cross made with two broken beams. The friar and I stayed a while in prayer. Then we went away. . . .

In 1933, by special leave of the Italian Government, Loreto's body was disinterred. Around the wrist of his left arm a chain was found, with a small medal of Our Lady of Good Counsel hanging from it—Our Lady's last seal on the body of her devoted child.

His remains are now buried in the Church of the Sacred Heart in Castellammare (Naples). Favors are said to have been obtained through Loreto's intercession. Many young men, after reading his life, have been inspired to live a purer life and to devote themselves to the lay apostolate.

While waiting for the judgment of the Church concerning the heroicity of Loreto's virtues, we may safely propose him as a model to be imitated by Catholic youth everywhere. In him they have a shining example of faith and of purity and a noble champion of that Catholic Action which is so dear to the heart of Our Holy Father.

A Letter to Father Coughlin on Money

GERHARD HIRSCHFELD

[*Editor's Note.* The following is the reaction of an orthodox economist to some of the monetary proposals of Father Coughlin. Next week the same subject will be presented from an opposite point of view.]

DEAR Father Coughlin:

Among the sixteen points of your program there are three which I would like to cite because of their basic importance within our national economy. They are:

3. I believe in nationalizing those public necessities which by their very nature are too important to be held in control of private individuals. By these I mean banking, credit and currency, power,

light, oil, and natural gas, and our God-given natural resources.

6. I believe in the abolition of the privately owned Federal Reserve banking system and in the establishment of a Government-owned central bank.

7. I believe in rescuing from the hands of private owners the right to coin and regulate the value of money, which right must be retained by the Congress of the United States.

You believe, apparently, in the "evil" of money—evil, that is, if it is in the wrong hands. The extremely important functions of banking, credit, and currency are to be taken from the arbitrary power of private interests and handed over to the nation; a central bank, owned by the Government, is to be established; finally, the right to

coin and regulate the value of money must be rescued from private owners.

But this is only to be the first step. A more important one is to follow. Relief in ample form is to be provided for those most in need of it, the unemployed. A ten-billion-dollar program of public works would, in your belief, not only end this depression but, if financed with Government funds from the Government banks, it would mean the permanent end of depressions and the permanent end of production for bankers' profits. In your mind—and apparently in those of millions of your listeners—money could remedy unemployment; it could buy work and wages and prosperity—as long as it is not manipulated by the bankers but cleanly and decently handled by the Government.

What, then, is money? To be specific, it is a piece of paper with no value whatever of its own. Formerly it was backed by the people's confidence in the Government's ability to redeem that piece of paper in gold on presentation. But we dropped gold. Yet, we still have money and handle money. How is it, then, explained that something with no value of its own can cause so much argumentation regarding the valuation and devaluation, etc., of money? Obviously, it is not so easy to be specific about "what is money?" One has to dig a bit deeper in the ground of economic facts to find the answer.

To be sure, everybody wants money—and if millions of people go without money, the purchasing power of the country is seriously impaired. But a simple event which took place only a few years ago, is often overlooked: it is the fact that this depression was brought about in the first place because in 1928 and 1929 everybody had money. Clearly, it is as bad to have too much of it as it is to have too little or no money at all.

Money is "relative"; it rises on the hopes and falls with the fears of human nature. Back in 1929, it was a common thing that those with an income of \$60 a week would live on a \$70 standard. They had the confidence that something or another—from the stock market right down to the hope for a "raise"—would occur which later would bring them full justification for increased spending now. By the same token, those who today earn \$30 a week may feel a bit uneasy at spending every bit of it; the ghost of unemployment is still felt too uncomfortably close for people not to feel the urge of saving \$5 or so every week. The moral of this little comparison is merely this: it is a misguided idea to give people ready cash as a means of ending the depression. Even if the country were so rich that it could well afford it, this procedure might end this depression—only to lay the groundwork for the next speculative era.

The "relativity" of money brings up another question: where does the money come from? Very little of the money we are using is printed; by far the largest part is written out by hand. In other words, currency notes printed by the Government are but one-tenth of the money in use; the other nine-tenths are checks and credits. Who gives them out? The banks. Hence the popular idea that the banks control and even make money. This is far from

the truth. Nobody, to my knowledge, is using checks or credits because the banks hand them out. It is rather the other way around: the banks issue credits in one form or another because there is a demand for them. Legitimate interests require (in normal times) this kind of money for legitimate work, exchange of goods or services.

It is well known that around Christmas, for instance, people buy more and, of course, handle more money. This goes for Mrs. Jones who does her Christmas shopping in the department stores as much as it goes for the manufacturer who puts out more skates and, naturally, has to buy more steel. It goes for the whole big nation of ours. And it makes precious little difference whether Mrs. Jones deals in silver coins and five-dollar bills, or whether the manufacturer deals in credits; they are both transacting legitimate business with legitimate money; that is, Mrs. Jones is supporting production, and the manufacturer is selling for consumption, both forming a vital part of the nation's economic activities. This is in contrast to illegitimate business, such as blind speculation and adventuring in stocks, bonds, or real estate without any thought whatever of either production or consumption, the two pillars on which any nation's economy stands.

As more money is being handled, either in cash or in credit, around the Christmas season, more money is normally being printed by the Government, and more credits are being issued by the banking system or by those who make it their business to issue credits. It may not be a big bank; for that matter, the cigar man or the drug-store around the corner issues credits, too, if only up to next Monday.

This, then, is legitimate money because it is being used for business purposes. It expands and contracts all the time; a fact which is not so clearly discernible to the naked eye in our cash funds or currency in circulation—because we have so little of it, only somewhat over \$5,000,000,000. But this eternal expansion and contraction becomes very clear if one looks at our credit volume as it goes up and down. Five years ago, the annual volume of the nation's business exceeded *one thousand* billion dollars; that is, the money value of a full year's business transactions. Today, this volume is perhaps *five hundred* billion dollars, if that much. We are using only half the money we were using back in 1929.

What, then, is money? Money is the duly certified representative of business activity. The Government has as little to do with it as the banks; both are subordinated factors, and both have exceeded the bounds of their economic rights at one time or another. Back in prosperous times, the bankers pleaded with the manufacturer to please use some more money. Today, the Government is all but confiscating the idle funds which many need but only the Government can get. But this must not blind us to the fundamental fact that ordinarily money is issued only against increased business activity (leaving out the routine of re-financing old issues).

Now you propose that money—ten billions of it—be issued against public works. This is not a legitimate enterprise in the conservative business sense. It is not an

activity like buying steel which is balanced by another activity, say, manufacturing and selling skates. It is not one value like earning a salary which is traded against another value, say, buying the necessities of life. Public works are undertaken by the Government (which is not supposed to be in business) for the sake of the unemployed (who, unfortunately, are also out of business). It may be a social obligation, but it is not a business. It does not, as a rule, yield a profit—in fact, much of it, when finished, will require maintenance costs, much of it will not be productive, some part of it is not even needed for the good of the people or for that of the nation. If public works had not all these setbacks, business itself would certainly have taken an interest before this.

Money issued against public works would be "fiat" money in the sense that it would be used for something which has no productive value; it would do something for the unemployed, for industry, trade, and transportation. But above all it would establish a dangerous precedent of issuing money against other than business requirements. Speaking quite bluntly, the money would be issued because four or five million people want it. This would introduce a new principle in our monetary set-up, namely, that first comes the money, and then comes business; whereas heretofore it was business that made and created money. It would not take long before the veterans, the farmers, the workers, and dozens of other groups would incorporate the new principle in their own demands, with as much right.

From what has been said before, it is clear that it was not the bankers that "made" money, but business, by creating economic activity, asked for money and credits;

that is how banks came into being. The bankers, no doubt, have made more than their just share of mistakes, from speculation to gross negligence. But in fairness it should be conceded that they also have more than their share of credit. It so happens that this country grew prosperous first on the credit extended by other nations and later on its own credit. And this tremendous credit structure—by far our most important "money"—was built by bankers, in or out of the Federal Reserve System.

Let the Government buy out the banks; what would happen? First, the Government has no money of its own; it collects with the right hand, and hands out with the left. A stupendous debt on top of the present one would be created. But besides, how could the Government attend to an enormously far-flung credit system? How could it control all the intricate activities? There would be thousands of loopholes left for all those that were looking for them. The Federal Reserve tried to stop the boom years ago by limiting loans to legitimate business. What did business do? It borrowed from the Federal Reserve for "legitimate" business and passed the funds on to the bankers and brokers of Wall Street who merily continued financing the speculators. That's how they get around restrictions.

In the past we all believed in the soundness of money because we believed in the values created by the enterprise of this nation. The dollar is considered stable because it deserves the unlimited confidence of the people. But change this conception of dollar value, and the people who have money will prefer francs or sterling which would offer them what the American dollars would then lack—namely, its issuance against "real," not artificial values.

The Sequel of Casas Viejas

LAWRENCE A. FERNSWORTH

THE case of Casas Viejas is once more attracting attention in Spain. A jury having recently found Captain Miguel Rojas of the shock police guilty of the massacre which in January, 1933, cost twenty-two lives in this small Andalusian town, he was sentenced to twenty-one years imprisonment. What was of greater importance was the fact that the same jury found Captain Rojas' action to have been the consequence of certain orders received from higher authority, such as that he should take no wounded or prisoners, that he should wipe out the *choza* where a number of peasants had taken refuge, and that he was to "end the rebellion in fifteen minutes by any means whatever." The "higher authority" in this case consisted of none other than the very chiefs and leaders of the Government, Don Manuel Azaña, the Prime Minister; Don Casares Quiroga, the Interior Minister; Don Arturo Menendez, the Director General of Public Security; and Don Pedro Pozo, the Governor of the Province of Cadiz.

The Supreme Court has reversed the sentence and or-

dered a new trial on the ground that the lower court erred in considering the personages just mentioned as privileged and in declining to summon them as witnesses. Now they will not only be required to face their accuser in open court but it is being suggested that they themselves may have to stand trial. It is true that they have fallen from power and grace. The ex-Surety Director is a fugitive in France, hiding out from a charge of military rebellion; Quiroga cuts a sorry figure without power and practically without party; and Señor Azaña after being a prisoner in the Barcelona harbor accused of having had a part in the Catalan rebellion, has just been acquitted.

To sum up briefly what happened at Casas Viejas: In January, 1933, the land-hungry peasants of Andalusia, wearied of the unfulfilled promises of the Republican Government and falling an easy prey to the temptations of Anarchists masquerading as "Liberal Communists," decided to take the land for themselves and rose up in rebellion. Among the most determined of the rebels were the peasants of Casas Viejas, a poor village lying among

hills and great expanses of fertile but scarcely cultivated acres. To this town was sent Captain Rojas and a detachment of shock police.

When they had accomplished their "orders" it was found that six (perhaps seven) of the rebels had been burned to death in the hut without chance of escape; two men and a boy were shot dead as they attempted to flee the flames; an old man was shot dead at his doorstep in sight of his grandchild; and twelve prisoners were murdered with premeditation. There was a great scandal in the Cortes. The Government first branded the charges as pure fantasy and declined to accept investigation. Later, when it was obliged to accept the naming of a parliamentary commission and to admit the truth of many of the charges, it excused itself on the ground that it had had no way of knowing the truth. In the face of the facts it saved itself from defeat by a narrow two votes.

The words *Casas Viejas* burned themselves deeply into the memory of the people. Preceding the last elections you saw them scrawled hugely, roughly, accusingly on walls and stones or across a paved roadway in black paint or red. They were not the hands of clericals or monarchists who had traced them there, but of toilers acting under cover of night—toilers who remembered and who had lost faith in the promises of those who were conducting the destinies of the Republic. This popular revulsion played its part in the overthrow of the Azaña regime and the swing to the right, quite as much as did the votes of the monarchists, of the land proprietors, of the friends of the Church, of the women. It has therefore left its impress on the political situation in Spain as it stands today.

Not long ago we were traveling by motorbus through the Andalusian coast land along the straits. Looking across a wavy expanse of plain and low ridges we saw in the far distance a dim white village atop a hill. "*Casas Viejas*" announced one of the passengers. There came a stir, a craning of necks, a murmuring. It was thus that the name *Casas Viejas* lives in the memory of all Spaniards.

That same afternoon I found myself following a rough farm road which led to *Casas Viejas* seven miles away, a donkey carrying my bags, I walking along. I arrived after nightfall, and having had a not unpalatable supper, for there were fresh fish from the coast, vegetables, fruit, and good wine, I was ushered into the *posada's* one and only *dormitorio*, a small room with three beds almost hugging each other.

When, in the next morning's sun, I went out into the square, cobble-paved patio, I saw that it was bright with white walls and flowers—morning glories climbing white posts to nestle among ripening grapes; blossoming plants set in the soil or standing about in their pots.

Through an arched portal I went out into a narrow cobbled street and followed it upward to where the town ended near the upper side of a hill. An old man taking the sun in a doorstep, children pausing in their play to stare shyly, an occasional donkey passing by laden with dry sticks or baskets of broken stone for a roadway. Here, where the white houses ended, were thickets of

huge, brush-like cactus, their flat, thorny arms thrust about in a tangle. Half-hidden in their depths stood *chozas*, humble huts made of reeds matted together. Beyond them I came out upon high-lying fields where an occasional small drove of pigs was being watched by women or children. By a stone fence a woman with a long pole was gathering prickly "cactus figs," and in response to my inquiries peeled several for me to eat. From these high fields I could now cast my eye over sweeps of low land stretching away to rocky sierra tufted with green. A sharp *levante* wind raced over it mournfully and a melancholy seemed to brood there—the melancholy of old Andalusia.

Down into the town I went, to the principal plaza, a modest square among low white houses. A hundred or more men were standing listlessly about, tall gaunt men with furzed faces and melancholy voices, and wearing tight-fitting whitish canvas suits to set off their spareness. Over a pot of boiling oil in a shed a man was cooking chorres, those coils of sweet flour paste of which, at the cost of a cent or two, the Andalusian makes his breakfast. Two or three men were leaning against walls weaving green grasses into braids wherewith to sew their reed houses together. I noted that many of the men wore bands of black on their arms. They were the relatives of the twenty-two victims of the revolt lying over there in the churchyard.

Why were these men idling about here on this bright morning? Because they had no work. All day long they stand about like this, and long into the evening. When they get tired of standing they enter the café to sit at the long wooden benches. There are 200 idle men in this village of not more than 500 souls. The state now pays them a few centimes daily so that they may keep body and soul together, and a few days every month they are given, by turn, work on the streets at five pesetas a day.

"I note that the men now work with a better will than they used to do." It is a gnarled old man with sideburns and an official looking cap on which is the word *Alcalde* who gives me the information. He is Don Balthazar Alcantara Serrano and, as his cap indicates, is the town's mayor. The reason the men work with a better will now than they used to do when he puts them on the road is as follows: The state has established two small land colonies nearby, parcelling out the land to the most deserving men and to a certain degree financing their efforts at farming. The men hope that by putting a will into their work under the eye of their *Alcalde* they may also be numbered among the deserving.

Don Balthazar is also the chief of police, in fact the sole peace officer here, the police and the civil guards having been withdrawn. Thus the inhabitants live peacefully under the eye of an *autoridad* who is just one of them. They are a docile folk who need no display of Mausers and no massacres to keep them at peace. All they ask is a morsel of social justice—a little work, a little bread, a little land.

The state has also given *Casas Viejas* new schools, in

charge of alert young *maestros* and *maestras* from the normal schools at Cadiz. One would think it is being petted after its chastisement. The *maestros* work bravely, eagerly, under Don Manuel Sanchez y Sanchez, their principal. Their greatest task is not so much to inform the ignorance of their children, as to combat the *incultura* of the parents who are not quite so keen for schools as for land.

I am led by Don Balthazar to the cemetery, where I see the graves of fourteen of the victims and the resting spot of the ashes of those who were burned alive, all together in a square plot of ground marked off by strings wound around wooden staves at the four corners. I also meet the son of old Antonio Barbearan who was shot dead on the doorstep of his *choza*. He tells me about it, and about how he saw the shootings, and twice escaped from the police, and he takes me to see the places where these things happened.

Casas Viejas is an old story now. Its dramatic moment has passed. Should the higher-ups deemed responsible for it be tried that fact will have small significance aside from being an incident in the actuation of justice.

But in the picture of its supposed dangerous revolutionists living so peacefully in the hope that life will grow brighter soon, there is a lesson for all who would govern

Spain. For centuries *Hay que pegar!*—"It is necessary to strike!"—has been the formula for governing Spain and her colonies. But it is not the formula, as the picture goes to prove.

The tragedy through which these people have passed has seared itself deeply upon their souls, as similar tragedies have seared themselves upon the souls of their kind in other parts of the country. They are cruel oppressions which have lit the slow-burning fires of revolt. In Spain there will surely come some day a devastating revolution, touched off neither by Anarchist nor Communist nor Socialist, but bursting into flame spontaneously out of the grievances of its people unless its politicians, who have rarely been worthy of the cognomen of statesman, learn the A.B.C.'s of governing; learn that blinding themselves with the passions of their own obsessions, that cutting an opponent to pieces without quarter, that ruling a people with the formula: *Hay que pegar*, are unworkable.

In the sequel, therefore, to the tragedy of Casas Viejas there arises the question whether the regime that is now taking power will in reality rise above the regime which preceded and which it so heartily denounces.

Let all present and future rulers of Spain beware lest the people get it into their heads at length that their turn has come to play at the game of *Hay que pegar*.

Radicals of the Right

JOHN A. TOOMEY, S.J.

MAY DAY, all over the vast metropolis there is a Red stir. Traffic piles up; forests of swaying banners flow down the avenues. Communist streams, 200,000 strong, break over Union Square; Finns, Poles, Italians, Russians, men of all nations, on they march; bands blare; five-thousand children swing by; youth groups, students, intellectuals, singing, yelling, pushing on, pouring into Union Square. May Day in New York, a May Day featuring something new—for the social message of the Catholic Church is fluttering down upon the Communists in Union Square.

Through the dense throng, a young lady and her assistant, both converts, thread their way, distributing the first issue of a little newspaper that may possibly make history. "Here, read the *Catholic Worker*," they cry, while hoarse jeers rise on the air. "Union Square is for the workers," bursts from Communist throats. "What's the Catholic Church doing in Union Square?" "The Catholic Church is capitalistic." "What does the Catholic Church know about the workers?" In the wake of the two converts stand fire-eating radicals staring in surprise at the *Catholic Worker*, a little paper timidly striking out on its maiden cruise in the troubled social waters. Future history books may—who knows?—have much to say about that May Day and that little newspaper.

The young lady is Dorothy Day. Union Square, Communists, were nothing new to her. She had been a Communist herself. The years after her student days at the

University of Illinois were years of writing for the *New York Call*, the old *Masses*, the *Liberator*, the *New Masses*; of picketing—the White House had been one place—; of work for the anti-Conscription League, the anti-Imperialistic League; years spent in the very forefront of the Communist battle line.

Strangely enough, during those active radical days, the Catholic Church had been attracting her powerfully. It loomed before her eyes as the Church of the masses. The huge throngs at the First Fridays, the Sunday morning crowds; the strange power of the Church to comfort and console—these things had impressed her profoundly, so profoundly in fact that by 1927 she could no longer resist the call of the Mystical Body. She withdrew quietly from Communist activity and entered the Catholic Church.

Her greatest sacrifice in joining the Church was the thought she must now abandon forever her work for labor. She knew nothing of the social Encyclicals and after four years in the Church she knew no more. Paradoxically, it was a Communist who told her about the Encyclicals. She avidly read the Papal messages on social justice and learned with amazement that the Catholic Church was very much interested in labor, that it had a very definite program for the uplift of the masses and that its solution was neither Marxist nor Fascist, but Christian.

On December 8, 1932, she was in Washington.

I spent the morning at the National Shrine of the Immaculate Conception [she wrote]. I had been sent down to Washington to cover the Hunger March of the Communist Unemployed Councils and the Farmers' National Convention for AMERICA and the *Commonweal*. There was social justice in the demands made by the Communists—they were the poor, the unemployed, the homeless. They were among the ones Christ was thinking of when He said: "Feed My sheep" and the Church had food for them, that I knew. And I knew, too, that amongst these men there were fallen-away Catholics who did not know the teachings of their Church on social justice—that there was a need that this message be brought to them. So I offered up my prayers that morning that some way be shown me to do the work that I wanted to do for labor. When I returned from Washington, I found that Peter Maurin had been to my home to present his program of action. He had read the articles I had written and he came with the proposal that we start the *Catholic Worker*. . . . By the grace of God it has continued and has grown so that it now reaches over the United States and Canada from coast to coast.

Peter Maurin it was who first thought of the *Catholic Worker*. He had come to New York by a circuitous route. Born in the south of France, educated there by the Christian Brothers, he had after some years as a salesman in his native country, journeyed to America. Over the United States he had gone, digging sewers, working on farms, in mines, lumber camps, on railroads. Eight years before he had arrived in New York. Extremely well read, on fire with the social doctrines of St. Thomas Aquinas, he literally burned to spread the knowledge of Catholic social philosophy. Alone, unaided, he had moved through Communist gatherings up and down the city of New York, a one-man crusade, breathing forth Catholic principles.

Dorothy Weston, who came to the paper when it was only a month old, must be mentioned here. After a college course in Manhattanville, she had taken sociology and economics at Fordham and later a journalistic course at Columbia. Then, anxious to gain first-hand knowledge of the plight of mill workers, she had secured a position as magazine salesman and toured the mill villages in New England the year before the paper started. As soon as the new venture came to her notice, she dropped everything and hastened to volunteer her services. She has been one of the editors ever since.

The time was ripe, they thought—Peter Maurin, Dorothy Day, others—for a Catholic paper devoted to the workingman and the unemployed. The Communist papers and magazines bristled with attacks on the Church. The centuries-old Protestant caricature of the Catholic Church was being displaced by a new and totally different caricature, Communist drawn. Catholic workers all over the country were being taken in by propaganda from the Left. There should be a paper that would paint the true likeness of the Church over the Communist cartoon; a paper that would be sanely radical without being atheistic; that would denounce abuses and demand reforms without desiring the overthrow of religion; a paper to popularize the Encyclicals on social justice and to convince the worker that there is only One Saviour and that His Name is not Marx. They proposed, in a word, to let in on the fetid labor atmosphere the fresh air of Christianity.

They had everything to start the paper with except

money. This lack was recognized as a difficulty, but they finally found their way around the problem by starting the paper anyway without the money. The first number of the *Catholic Worker* was planned, edited, and written in the kitchen of a tenement on the East Side of New York, on subway platforms, on the "L," on ferries. There was no editorial office, no telephone, no electricity, no salaries. The money for the printer was begged. A priest working among colored people in Newark sent ten dollars. A nun also laboring for the Negro in New Jersey sent a dollar. A kind friend forwarded twenty-five. Dorothy Day raised some money by writing magazine articles. The printer was paid with money the editors needed to pay gas bills and rent.

Out of 436 East Fifteenth St. on the East Side of New York came the first issue, 2,500 strong, and headed for Union Square. There in the Square with 200,000 Communists surrounding them, Dorothy Day and Joe Bennett, twenty-three years old and a convert of two months, handed out the *Catholic Worker* while Communist eyes popped out of Communist heads. "The Catholic Church interested in workers?" they gasped. "Aw, you can't fool us," a young Communist objected, "You're trying to put the comrades we have liberated back under the yoke of capitalism again."

The reaction of the Communist press to the *Catholic Worker* is interesting. At first they predicted that the Church, "enemy of the people and of progress," would suppress it. When this did not happen, and on the contrary, priests from all over the United States poured in commendatory letters, and the circulation began soaring from the initial 2,500 to 25,000, the Communists thought they better get busy. The *Daily Worker* came out with a four-column blast against its growing rival. Incidentally, the words: "Mystical Body of Christ" appeared for the first time in a Communist paper.

"They are trying to split the workers . . . the editors ought to be hung from the nearest lamp post," fulminated the comrades. After that the Communist policy veered. Further mention of the *Catholic Worker* would be impolitic. It might serve to increase the circulation. Only Communists are supposed to be working for labor. That is what the Communist press is telling the workers all over the land and they do not want the Catholic coal miners in Pennsylvania, the Catholic steel workers in the Middle West, the Catholic textile workers in New England, and the millions of other Catholic workers throughout the nation to know anything about that little paper, the *Catholic Worker*.

But the High Command in Moscow evidently feels that the *Catholic Worker* will bear close watching. An official bureau of the Soviet Government ordered two subscriptions, and two copies of every issue find their way to Moscow.

The response to the paper has been simply tremendous. It seemed from the very beginning to voice the unspoken thoughts of millions. Priests are ordering bundles of it for their churches. Nuns are buying it for the schools. Seminarians, college boys are gobbling it up. Lumber-

men from Oregon, farmers from Nebraska, miners from Illinois and Pennsylvania, railroad men, textile workers, workers everywhere clamor for extra copies for their fellow-workers. Labor unions are distributing it. A priest in Hamburg, Germany, gives out a hundred copies every month to American and English seamen he finds on the Hamburg docks. Laymen in Australia distribute it there. India is already absorbing a couple of hundred subscriptions. Bishop Busch of St. Cloud, Minn., first learned of the work when he encountered a copy of the *Catholic Worker* in Rome. Interested, he called to see the editors on his return trip.

Its first issue was 2,500; then it suddenly shot up to 10,000; higher and higher it went, 25,000, 35,000, 40,000, 45,000; flying all over the United States, Canada, the world; and it is not yet two years old. Since it is only twenty-five cents a year and has no revenue from advertising, some of the shrewder readers may guess that the editors are dependent on contributions. And the *Catholic Worker* is not the only burden the editors are carrying. They have opened an apartment for homeless women. They get out leaflets for distribution at Communist demonstrations. They have inaugurated a Workers' School where workers—Catholic, Socialist, Communist—learn from Catholic scholars. They are constantly launching new activities which cost money.

Quite a staff of volunteer workers has arisen. There are no salaries and very often no groceries. Priests from all over the country send in contributions. On two occasions when there was nothing to eat in the house, a check for \$100 arrived from a distant priest. There is much poverty in the neighborhood and much of the money goes to the aid of families thrown on the street for lack of rent. Once when food was running low, a Pullman conductor sent in a crate of fresh eggs.

The house management is modeled somewhat after the I. W. W. There is always a communal pot of stew, except when there is no stew and no pot. (Pots, stoves, etc., are often given away to the poor.) The staff usually manages to get something to eat, though, for when the money fades and the groceries disappear, somebody runs around the corner to a delicatessen store kept by a Jewish woman and borrows whatever is needed from her.

The latest activity of the editors was the picketing of the Mexican Consul in New York, an effort which reached the headlines in New York and is said to be imitated over the country. It also afforded another instance of the fact that Dorothy Day is doing just what she did as a Communist, but for the Church instead of against it.

And month by month, the *Catholic Worker*, little Catholic Monitor, is pouring Encyclical fire into red and reactionary Merrimacs.

Economics

Pity the Poor Stockholder!

FLOYD ANDERSON

THE position of a man who invests money in the stock market is analogous to that of a baseball player. The latter, be it known, is under the domination of a baseball business organization as long as he wants to play baseball. His own likes and dislikes do not matter. His club may sell him "down the river" to another club, perhaps to a lower salary; he must take it or leave the game. There is no alternative for him if he wants to work at baseball.

The stockholder receives what dividends the directors choose to pay him; and they may "sell him down the river," too, by merging his company with another, or by issuing stock illegally to defraud him of a share of his property. (Of course, you will never hear, for instance, of Commonwealth Edison paying Pacific Gas and Electric \$75,000 for a bush-league stockholder. Unlike ball players, most stockholders are bush leaguers, and they are very easy to get.) If the stockholder does not like what happens to him, he may withdraw by selling his stock; but to invest it somewhere else he must subject himself to the same conditions.

Theoretically he has a voice in all this, but it is a theoretical voice only. He knows little or nothing of what goes on behind the scenes until some Congressional investigation comes along, such as the recent one by the Senate Banking and Currency Committee, which has

just released its report. Take a look behind the scenes in American Commercial Alcohol Corporation.

Many customers of E. F. Hutton & Co., sitting in their branch or main offices, watched the trend of the stock market on the Translux. From time to time they would glance at the daily market letter which that company, in common with other brokerage firms, publishes. Let us take a look at the one dated September 12, 1932:

A few issues displayed unusually stubborn resistance to further decline, such as American Commercial Alcohol and Coca Cola. The pronounced firmness in the former issue in the face of weakness in United States Industrial Alcohol directs attention to the comparative earning power of these two alcohol companies this year. It is conservatively estimated that American Commercial Alcohol will report net of \$3.50 a share this year, while United States Industrial Alcohol is not expected to earn more than \$2.50 to \$3 on the common. Some students of comparative market values are predicting that American Commercial Alcohol will cross United States Industrial Alcohol.

A typical customer would probably be mildly interested in American Commercial Alcohol, which Hutton was pushing in this manner. His interest was stimulated on September 14, when he read:

American Commercial Alcohol advanced to a new high for the year in the morning's trading before encountering selling, when the list turned sharply downward. Some students of the alcohol industry who are impressed with the favorable competitive position of this company predict that American Commer-

cial Alcohol will cross U. S. Industrial Alcohol in the not distant future.

This aroused one typical customer so much that he went to Moody's or Standard Statistics to look up the company. He found that it was organized in 1929 with a capital structure of \$4,000,000 in bonds, \$2,000,000 in preferred stock, and 380,000 shares of common stock without par value. These latter were changed to \$10 par value, and finally converted into 190,000 shares of \$20 par value. Only 190,000 shares of common. He would consider that, because with such a small amount of stock outstanding the market price could rise easily. He would also learn that Russell R. Brown was chairman of the board, Richard H. Grimm was president, William S. Kies was chairman of the executive committee, and Philip Publicker a director.

That would be all the information he would have, and with the reported earnings in the Hutton market letters, he would very likely purchase some of the stock.

This is what he would not know:

That a statistician of E. F. Hutton & Co. had reported on the stock of American Commercial Alcohol thus:

I think we can recommend the stock to those people who want to follow a speculative situation that offers considerable promise over the next six months to a year. I do not think it is suitable for investment in any sense of the word. The exceedingly small capitalization, coupled with the fact that over fifty per cent of the stock is very closely held, indicated that the stock could be established at higher levels without any large amount of buying.

He would not know that Mr. Cutten of E. F. Hutton & Co. had received from Messrs. Brown, Grimm, Kies, and Publicker an option on 30,000 shares of American Commercial Alcohol common. The date of the option was September 12, 1932. And that was the date the stock was mentioned in the market letter. To stimulate interest still further in the stock, the market letter of October 13 carried this note:

A cold winter would result in substantial sales of anti-freeze mixtures by the alcohol companies, swelling final quarter net. It is estimated, in informed quarters, that American Commercial Alcohol earned upwards of eighty-five cents in the third quarter, bringing nine months' net to \$2.10 a share. It seems likely that balance of income available for the common in the fourth quarter will exceed \$1.50, giving full year net of around \$3.60.

Mr. Cutten admitted that it was a rather common practice among brokerage houses to have options on stock, and then to stimulate the market by recommending that stock to their customers. He had four options, and during their life, he bought and sold approximately 100,000 shares of the stock, taking long or short positions as necessary.

And this oblique action by the brokerage house was practically sponsored by the officials of the company! But that was merely a mild phase of their activities. They had given several options on their personal stock to several stock-exchange members before the one to Mr. Cutten. They stated that the purpose was to stabilize the market for the stock, although they were unable to give any circumstances indicating that it needed stabilizing. They all owned large blocks of stock, and naturally benefited by the increased market price, which ran from $6\frac{3}{4}$ on February 13, 1932, to $30\frac{7}{8}$ to $33\frac{1}{2}$ on May 31,

1933. These officials of the company were violating the confidence and trust placed in them by the stockholders.

They succeeded in outdoing their previous actions, however. In May, 1933, they granted an option for 25,000 shares of American Commercial Alcohol stock, at \$18 per share, to Thomas E. Bragg. The stated purpose of this was to raise additional capital to meet bank loans. Now additional shares of stock should be first offered to stockholders, because their own holdings are diminished in value by new shares. Their proportion of ownership has been decreased. Mr. Brown, chairman of the board, considered it impossible to secure any underwriting for additional shares in May, 1933, and that the stockholders would not have taken up the stock at \$18 a share. But in June, a month later, an issue of 40,949 shares was offered directly to the stockholders, and all but 700 shares subscribed for by them.

To secure the 25,000 shares optioned to Bragg, the directors chose an involved and devious method. A certified public accountant named Phagan organized a dummy corporation, Maister Laboratories, Inc., with 10,000 shares of capital stock, for the ACAC officials. Its assets were the goodwill of Dr. Maister (employed by ACAC as fermentologist) and an alleged secret process for manufacturing vitamin products.

The Maister stock (at \$18 a share) was issued to Phagan, who paid for it with a promissory note for \$180,000. He exchanged this stock for 10,000 shares of ACAC, and Maister Laboratories became a wholly owned subsidiary of ACAC. The officials were enabled to do this because the company could issue new stock to acquire property—which "technically" was done. Ten thousand of the 25,000 shares required for Bragg's option had been secured.

Next another dummy corporation, Noxon, Inc., was organized by C. C. Capdevielle for the directors of American Commercial Alcohol Corporation. Capdevielle gave his note for \$270,000 for 2,700 shares of preferred and 3,900 shares of common stock of Noxon, Inc., which he exchanged for 15,000 shares of ACAC. The complete 25,000 shares for Bragg had been obtained.

Phagan and Capdevielle then transferred their American Commercial Alcohol stock to Bragg against the 25,000-share option, and his payment for them at \$18 liquidated Phagan's and Capdevielle's notes to the American Commercial Alcohol Corporation. Thus the option was fulfilled, and the stockholders were deprived of their preemptive right to subscribe for new issues of stock.

The directors next called a special meeting of stockholders to ratify these transactions—that is, the issuance of new stock in acquiring the property of Maister Laboratories, Inc., and Noxon, Inc., and the issuance of the stock offered directly to the stockholders. The letter to the stockholders said nothing about these two corporations being organized by two dummies of the company officials, or about the option to Bragg, nor did it say that some of the officers were secret participants in a pool organized to operate under Bragg's option. (The members of pools in this stock divided \$210,000 in profits.)

Ordinarily the unsavory practices of corporation officials and the betrayals of trust do not come to light. The New York Stock Exchange was asked to investigate several matters—this one among them—and it reported on October 16, 1933, that "there were no material deliberate improprieties in connection with transactions in these securities," no evidence of "activities which might have stimulated improperly the activity in these stocks" !

The Securities and Exchange Commission has recently begun its work. Portions of the Securities Exchange Act of 1934 regulate manipulative devices, prohibiting wash sales and pool operations, as well as other methods of persuading the public that activity in a security is the reflection of a genuine demand when in reality it is stimulated by a pool. It also seeks to stop the circulation of rumors or reports about activities for the rise or operations for the decline in prices of stocks, halting the touting of stocks.

The stockholder is thus protected to some extent. He may even get more information from his companies—and, a minor miracle, he may find that he can understand some of it. But his safety, and the security of his little nest egg lie, as always, in his own vigilance, often an uninformed, poor thing. Pity the poor stockholder !

Education

Another "Conspiracy of Silence"

FRANCIS S. BETTEN, S.J.

IN the issue of AMERICA for November 17, 1934, there was an article entitled "The Conspiracy of Silence." The author deplores the sad fact that so many Catholic teachers and students in the public high schools will, in their readings of literature, meet passages which distort or positively misrepresent the teachings and practices of the Church. One instance shows how Dickens slanders the clergy of France. Several other passages taken from Walter Scott vilify monks and other Religious. The author rightly asks, "What must a sensitive Catholic child, reared in a good home, and protected and nurtured by the Sisters, think" of these scenes? Well, I should say that the child at first will be merely shocked. But if such passages occur frequently, I fear that in the heart of the best child something like the first doubt will strike root. Those young students, however, who never embraced their Faith very fervently, whether they come from public or parish schools, will probably assimilate such charges immediately and more or less completely, and will form their ideas of Catholic institutions accordingly.

So much for the class in English literature to which the article adverts. But this is not the only subject taught in our high schools. I wish to call attention to the class in history, where non-Catholic textbooks form the basis of the instruction. The creation of the world by God and the production of the first man are never mentioned in such books. The first men are "hunters and gatherers." In a certain non-Catholic text the fabulous epics of the

Babylonian "account" of creation and deluge hold the center of the stage, while nothing is said about the Biblical account except the absolutely untrue statement that the Babylonian concoctions resemble it very closely. Only after the Apostles had "come to believe" in the Resurrection did they begin to assert that Jesus was the Messiah and the Son of God. St. Peter is only mentioned, when, about 400 A. D., he "was believed" to have been the first Bishop of Rome.

The same errors occur practically in all non-Catholic books. In one we also read that, outside of the ordinary training given to Jewish youths, Jesus had no special education. "He had no extensive learning." He was distinguished from other men merely by a "unique personality." All His miracles were a matter of hearsay. Christ rose from the dead only according to the Apostles, not in reality. Within half a page it is stated four times that the presence of St. Peter in Rome is merely a "belief," a "tradition."

It is evident that statements like these will harm the minds of the unsuspecting and confiding young student. Here it is not only one or another Catholic institution that is assailed but the very foundations of our Faith. The danger is increased by the tone in which these anti-Catholic assertions are made. These history texts do not talk of "dirty processions of monks," or of "dog priests swilling at the ale"—such phrases are in themselves repulsive—but veil everything in quiet, dignified language. They pronounce their disparagements in absolutely the same strain in which they speak of the battle of Actium, or the achievements of ancient Egypt. Hence in all probability many of the young readers will simply accept as true these and countless other insinuations, especially since in many cases besides history some theology is needed to discern the lurking falsehood. The fact that sometimes in other places of the text credit is given to Popes and Bishops and monks for their activity, serves to make the incorrect passages look still less objectionable.

These are the books used in the history classes of our public high schools, where, as we learn from the article, "Conspiracy of Silence," most of the Catholic children receive their instruction in history and form their ideas on the Catholic past. Nobody seems to worry about it. Nor is there much worry about the fact that identically the same books with the same fundamental errors are used in hundreds of Catholic high schools, where they are studied, five hours a week, by tens of thousands of Catholic boys and girls. We complain of the increase of indifference among our Catholics and of the ever growing number of apostasies. There are those who say that the non-Catholic history textbook is one of the causes of these conditions.

But will not the teacher in Catholic schools correct these false impressions? I reply by putting the following questions.

1. Are the school authorities (principals, deans) sure that those men and women (often rather young men and women) whom they depute for the teaching of history really possess the ability to recognize and correct the false-

hoods, not rarely artfully concealed, which are contained in the book?

2. If there is reason to doubt this ability in the teachers, is their attention called to those points in some appropriate manner, by private remarks, by lecture, by furnishing books which give the correct version?

3. Have the teachers in their class periods the time to set all those errors right?

4. Is there any guaranty that the oral explanations given in class will, in the pupils' minds, outlast the impression produced by the permanent printed text?

With Scrip and Staff

THE best recommendation of a fad is its foolishness, so that the leather medal for 100-per-cent success must be awarded to the latest arrival in the fad world, the practice of acting out your dreams—or nightmares—in public. Appropriate costumes are devised, to illustrate the familiar falling-off-the-roof sensation, and other oneiromantic phenomena. Or appropriate objects, such as an empty Scrip, attached to a Printer by a telephone.

The chief merit of nocturnal dreams lies in their being forgotten. But day-dreams are another matter. Unless—as is the contention of the psychologists—all dreams are made of the same stuff. Their realization is the scheme of the Rosicrucians. I know all about it, since I have now received a message enclosed in a sealed package, all the way from San Jose, Calif. Sealed, it says, by the Archivist, who must be a gentleman liberally supplied with mucilage. After you have broken the seal, you are told: "Place yourself in a quiet, restful mood, alone if possible, and permit the author to reveal to you the picture, the plan, the purpose leading to attainment, power, success, and—Illumination." In short, says this lovely booklet, it means Realizing Your Dreams. You "must be able to bring into realization the normal, natural day-dreams of every ambition and every desire."

For this you need knowledge. Now the nice thing about this Rosicrucian knowledge is that it requires no effort whatsoever to acquire it. This itself is the realization of a daydream. Away with the "bloody-entrance" nightmare! "The lessons are carefully graded. No college, academic, or even high-school education is necessary to understand them, for they have been prepared by some of the best educators in various lands for the purpose of meeting the general mind." They give you Power, Vision, Knowledge. It will all be sent to you by mail. "No memorizing required. Mastery at each step." What a solution of the educational problem! Of course, nothing can be imparted to you of the nature of these lessons until you have signed on the dotted line; but there are just enough symbols of Roses, Crosses, Triangles, and Egyptian Cartouches to arouse your curiosity. No effort; you need not tell anyone. The great changes will come in your life so simply. And you are a Sage, an Initiate, an associate of Sir Francis Bacon, Shelley, Paracelsus,

Cornelius Agrippa, L. C. Saint-Martin, Ella Wheeler Wilcox, and Eliphas Levi. You are bundled in Diplomas, signed and sealed by the Emperor. What a dream for our examination-tortured collegians! What a "break" for the Eternal Gullible in our midst!

ROSIKA SCHWIMMER'S dream is universal peace through radical pacifism. As long as she adheres to her philosophy of solving all problems by international organization and scientific control, her ideal will remain a dream; and even the Rosicrucians cannot help her to realize it. Her dream, however, has the merit of consistency, for it bans civil war and revolution as well as international warfare from its scope, which is more than one can say of most of the radical pacifists. She is in a position, therefore, to take a good crack at some of the latter in the person of Professor Einstein, who lately abandoned the camp of passive resistance, for the field, says Miss Schwimmer in the New York *Herald Tribune* for January 17, 1935, of "those pseudo-pacifists who justify war or revolution to preserve or achieve one kind of a system while condemning others who would fight with equal fervor for the opposite object." And she presses her point:

Professor Einstein's desertion into the pseudo-pacifist field increases the confusion about the methods and objects of absolute, constructive pacifism, so deplorably misconstrued, particularly since Barbusse launched an international movement for the defense of Soviet Russia under the title "Against War and Fascism." They are not pacifists who accept violent solutions for any national, international, or class issue.

In his recent pamphlet, "Europe: War or Peace?" published by the Foreign Policy Association, Walter Duranty, as might not be wholly unexpected, depicts the U.S.S.R. as a great agency for peace. "The hope of peace in Europe depends on the emphasis with which the U.S.S.R. and Britain impress their determination on the 'have nots' consciousness." That war at the present moment would be impolitic for the Soviet regime may readily be granted. But the hope that any permanent peace policy may be expected from that quarter is dispelled by Rosika Schwimmer's words, exceptional among the utterances of radical pacifists, when she shows the true character of that Soviet-sponsored type of pacifism which is silent as the grave upon *civil* war, a ten times more devastating evil than international conflict.

AT this time, while the United States is pondering entrance into the World Court in Geneva, the words of William F. Roemer, Ph.D., of the University of Notre Dame, are significant, in "The Catholic Church and Peace Efforts," the latest of a series of pamphlets published by the Historical Committee of the Catholic Association for International Peace (1312 Massachusetts Avenue, Washington, D.C.). "Arbitration," says Dr. Roemer, "stands forth as the *via media* between militarism and pacifism in world politics. . . . The Christian philosophy implies a recognition of the necessity for peaceful settlements of disputes between nations. For Christian principles connote an appeal to justice through reason."

Dr. Roemer is careful to point out that the peaceful settlement of disputes, as practised by the Church throughout her history, was not a mere expedient to be applied when things became distressing. It was a philosophy which contained within itself the gradual elimination of war as a means of settling international differences: the goal towards which Christians in our own times are bidden by our present Pontiff to strive. "It is significant," says Dr. Roemer, "that always the single ethical standard of Christian doctrine was held before kings and subjects. In this singleness of standard is to be found the seed of peace, within and between nations." The influence of the Church has been a "leaven working for peace."

In the second part of this pamphlet, one of the most useful yet produced by the C. A. I. P., John Tracy Ellis, Ph.D., relates the story of the peace efforts of the Church from the earliest times to the present day. Such a continuous picture has been long desired by students of the peace question.

THE PILGRIM.

Literature

The Writer and His Topics

FRANCIS TALBOT, S.J.

IT may be remembered that some few weeks ago, in this series of articles, I offered to the inexperienced author some observations on the genesis of the ideas that develop into literature. In poetry, I was of the opinion that the idea was some mysterious thing that suddenly clicked in the mental regions. There was no light in the brain; then there was a flash of light in the brain; and that was the beginning of a poem. We call it an inspiration. In the novel, the origins are not so unprovoked, I concluded; they come on one more like a sunstroke than a bullet. Vaguely out of one's life, out of experience, out of emotion, out of observation of characters and knowledge of a series of events, out of a thought about human nature which looms up as impressive, a germ idea clarifies itself. The novel is heralded before its inception and its precise definition in time.

Somewhere between the processes that originate the poem and the novel, are those which lead to the short story. These are not instantaneous generations, like the poem, nor are they slow births, like the novel. And yet, they are akin to both. Whence comes the idea for a short story? In its very first revelation of itself? In measured tones and very coldly, I assert that I do not speak of short stories written according to a *formula*, the type taught by mass production in correspondence schools, the type produced by hack writers for moronic magazines, the type perpetrated by many writers with a reputation in order to supply copy to magazines which pay princely prices for big names. The story manufactured according to a formula may be good industry but is seldom good literature. My concern is with short stories that are original and conscientiously invented or discovered.

The remote origins of the short story are the author's life and then, the author's habitual or temporary state of

mind. Some writers have that peculiar gift, that attitude toward the external world, by which they interpret all they see and hear and feel in terms of short-story plots. All the diverse pieces of the drama of life are forever shuffling themselves into patterns under the direction of the writer's imagination and emotion. For such a one, there is never a great search for the idea for a story. The ideas, rather, pester the writer. That state of mind, with others, is a phase that comes and goes. Examining myself, I find that in certain periods, undetermined as to length and irregular as to the time of occurrence, I am living in a world as full of short stories as a vineyard is of grapes.

For no reason whatsoever, friends locate themselves and act in plots that never happened; characters I have seen or of whom I have heard, stand ready for a call to be pictured; a type of day, be it rain or mist or clear sunshine, begets a setting for something to happen; a house in a village or an apartment in a city strikes a something that suggests a series of events; a flash of a siding along the railroad, the view of a ship on an open sea starts up possibilities and probabilities; a phrase overheard, a paragraph in a newspaper set working a train of speculations. In these times, the ideas for short stories travel in shoals.

But then, the faculty vanishes during other periods. There is to be found a short story in nothing. There is no fleeting impression to grasp. There is no make-believe world at all, just the material, obvious world which, of course, may be described but not in the manner of the short story. I instance these observations in order to conclude that the basic requirement for one who would write short stories is that of having a mind which habitually, or periodically, is appreciative of and sensitive to the story value of his own and others' experiences.

The point to be determined is sharpened down to the specific instance of how and whence a story begins at the first moment to exist. What precipitates a plot? Not every writer can affirm that "he jumped from his bed, with a plot in his head," at least, not always. Creative minds, being creative, seldom work in the same way, and ideas for stories follow no known rules when they are conceived. An approach to some settlement, that may be of value to the young one, or the older one, who wants to be a short-story writer, may be adumbrated by the testimonies collated by Arthur S. Hoffman in a book to which I have referred previously, "Fiction Writers on Fiction Writing." Mr. Hoffman addressed this question to many authors: "What is the genesis of a story with you—does it grow from an incident, a character, a trait of character, a situation, setting, a title, or what? That is, what do you mean by an idea for a story?"

Many interesting answers were received, and many having neither interest nor value. Of the 113 answers received and roughly tabulated, for an accurate accounting was not possible because of variations, the summary indicated that the genesis of a story was as follows: "Character, 73; character and action, 4; character and situation, 10; situation, 73; incident, 69; titles, 19; set-

ting, 19; purpose, 14; phrase, 11; 'just born,' 5; emotion, 4; miscellaneous, 26; varying as to genesis, 57; don't know, 4." Character, situation, incident, a title, setting, purpose, phrase: these are the generic germ ideas.

It is impossible, I think, to push back further than this with the expectation of further practical help. An author meets a character; this character may or may not strike him as a story-idea. He finds himself in a setting, with an atmosphere; he may feel creative impulses throbbing within him, or he may be impassive to any suggestions. He may hear or witness an incident; it may be merely something seen or heard, it may chance to be something to be cast into story form. And the trickiness of it all is, as O. Henry once said, that you haven't a story when you think you ought to have one, and have a story when you didn't know you had one, or words to that effect.

To discover a plot, which is prior to concocting one, a writer must have an ebullient quality of mind, and that in ferment; he must have that darting kind of insight which recognizes fictional values in the world about him; he must externalize himself so that he enters into the character or incident or setting that is without him; and he must have a throbbing emotion, or feeling, in regard to the persons and events that occur for the plot. Then, anything at all may strike a spark, and that spark is the genesis of the story. Bernard Shaw calculated that "good writing represents the survival of about two per cent of the notions that present themselves," that is, two per cent of the sparks catch fire. Kipling remarked that not for a long time after an experience did his impressions become sorted out. But most authors seize those chance flashes that are authentically sparks, and most are ready to begin work as soon as the sparks flash.

Much interesting gossip, of help to psychologists, might be gathered as to the moment when short stories are born. A friend author tells me that a walk along dark streets at night almost always makes him remember something that impels him to write a story. Mary Roberts Rinehart, according to the newspapers, says "she detests the word *inspiration* but that if it ever does come to her it is just after she has gone to bed at night." I have experienced, but with no secretary, what usually happened to John Brisbane Walker, when he was editor of *Cosmopolitan*, long ago: "A secretary sat by his mirror as he shaved; for like many men of creative minds, some of his best ideas came to him in the act of shaving and he could throw out gems of thought with the lather smothering his features and the razor lifted high in his hand." Personally, I have never shaved for the purpose of getting ideas; but I do assert that I have seldom shaved without getting ideas, and that many a story and article emerged from the concentrated, hypnotic state of scraping off whiskers.

A short story and other creative pieces are born out of an emotion. A non-creative article, essay, treatise develops from a conviction. Of this I am sure after subjecting some of the editors of *AMERICA* to my inquiries. Our readers have been impressed by the importance and pertinence of subjects selected by the Editor-in-Chief.

Father Parsons is on the witness stand: "Q. From what does the 'idea' of an article originate? Fr. P. The timeliness of the subject; a conversation; a query; something read. Q. How does the idea first come into consciousness? Fr. P. Through the possession of new material, for example, on sterilization; the thought comes: an article *must* be done on that; so, with Mexico, 'natural' birth control, and so forth. Q. Does the idea express itself as a simple proposition, or does the entire article form itself at the same time? Fr. P. Usually the idea expresses itself as something to prove, or get across; the form it takes usually has to be deliberately sought by thought. Q. Under what circumstances do the ideas come? Fr. P. Ordinarily while working, and often irrelevant to the matter at hand; they just spring up."

The answers of Father LaFarge to the questions were expressed in the following:

The matter of obtaining ideas may be looked upon as a *problem* and as a *fact*.

As a problem, I find it non-existent. Rather the reverse is the problem: how to find opportunity in this brief life to give expression to all those ideas which clamor for utterance, but must make their way through the inexorable bottle neck of limited time, limited energy. This problem, scanned closely, is seen to wear the grave countenance of moral choice, that eternal question mark woven into the texture of human life.

As a fact, ideas may spring from any source which recalls habitual interests. Like job seekers, they present themselves irrespective of circumstances or ceremony. They are often engendered by the comparison of two or more ideas, which the mind from its very appetite seeks for order to reconcile. They come in the guise of a thought which is susceptible to exposition or proof.

I believe that the key to the *writable* ideas (as distinguished from those which are the subject of purely didactic exposition), is habitual sentiment concerning the issues which the ideas represent, coupled with observation and experience. The deeper this habitual sentiment, the more readily will it force ideas to the surface, and in their turn they will engender that imaginative impulse which determines their expression. Copiousness, too, in expression itself stimulates new ideas to express, since it stimulates attention and fosters memory.

Father Thorning also consented to the cross-questioning, and averred to Q.1: "Interest in and study of a subject, sustained over a period of years: fundamental. Inspiration comes from a special turn in events, e.g., crisis in Austria; assassination of Dollfuss. Or a wish to present original reasonings on a disputed problem." To Q.2: "Recognition of idea as one not heretofore presented, sc., a neglected phase of a subject, something that must be told." To Q.3: "The idea usually expresses itself as a single thought that immediately upon formation of an outline will expand into an entire article." To Q.4: "Usually during a walk, or in the period just before sleep descends upon tired eyes."

Whence come the ideas for articles? Where does one discover the subjects that one might write of, for *AMERICA* and other periodicals? The answer is simple. First: one sedulously gathers a comprehensive knowledge of a topic, reads about it, converses about it, studies it, meditates on it, and becomes a master of it. Second: one is relieved of the necessity of seeking for ideas and subjects for his writing; they seek him, and persecute him.

A Review of Current Books

Gateway to America

IN THE SHADOW OF LIBERTY. By Edward Corsi. The Macmillan Company. \$3.50. Published January 22.

THE author of this book, subtitled *The Chronicle of Ellis Island*, came to America through that gateway in 1907, a ten-year-old boy. In 1931 he returned to it, appointed Commissioner of Immigration at Ellis Island by President Hoover, and retained by the Roosevelt Administration until a year ago when he resigned to become Director of Relief in New York City.

Having experienced as an immigrant what often was the ordeal of Ellis Island, he resolved to consider

the immigrant as a whole rounded human being in his relationship to his new country, from the time of his landing to the inevitable time of his citizenship. . . . As a ward of the Federal Government I felt our responsibility to the alien to give him its protection against exploitation by swindlers, and to act as his guide and teacher on his way to citizenship.

He knew "without examining the records that Uncle Sam had not always dealt intelligently or humanely with immigrants—that at times they had been treated more like stupid animals than intelligent future citizens." He felt that part of this had been due to the enormous masses of immigrants; but "now that the problem of numbers was solved, surely there need remain no question of their welcome." He did not need to study past records to know how they would be treated under his régime.

Mr. Corsi presents this interesting table of the changing tide, when more people left the country than came here:

	Immigration	Emigration
1928.....	307,255	77,457
1929.....	279,678	69,203
1930.....	241,700	50,661
1931.....	97,139	61,882
1932.....	35,576	103,295
1933.....	23,068	127,660

Mr. Corsi examines the "great sectors of the caravan" of immigration in the latter half of the nineteenth century, which he considers only the final one of a series that populated our country with representatives of nearly every race in the world. And each one "grafted on to the developing America a layer of its unique social customs, mental and physical traits, and weak or strong moral propensities."

He has many stories to tell (and he tells them well) of happenings at Ellis Island—people famous and unknown, amusing and pitiful—taken from the files or from the reminiscences of the men who worked with him. Chinese immigrants smuggled into the country present the most difficult problem for inspectors—most of them claimed to have been born in San Francisco prior to the earthquake and fire which destroyed all records. A walking test was often used: if John Chinaman kicked his feet forward, he was probably American born; if he walked as though treading the rice fields, he was probably born in China.

Mr. Corsi's book is an absorbing study of Ellis Island as it was and as it is, the principal gateway for the rest of the world to the United States.

FLOYD ANDERSON.

Hitler and His Nazis

A HISTORY OF NATIONAL SOCIALISM. By Konrad Heiden. Alfred A. Knopf. \$4.50. Published January 21.

THIS is the most recent attempt to satisfy the almost universal demand for information on contemporary Germany. From the positive point of view, it is a scintillating and very interesting account of the internal evolution of the National Socialist party from its obscure beginnings in Munich, to its present status

as the world's most-talked-about party, under the leadership of the world's most-talked-about man, Adolf Hitler.

Unquestionably the volume contains a mass of historical material of real value for an adequate understanding of present-day Germany. There is evidence of much research, plus an intimate personal knowledge of Nazi evolution. The origins of the movement, the rise of Hitler to supremacy within it, his subsequent development of the "leadership principle" of authority from the top down and responsibility from the bottom up, his uncanny genius in selecting loyal but able lieutenants, his patience in building the foundations, and his ultimate success, are all explained with a wealth of personal detail that adds to rather than detracts from the interest of the exposition.

Especially valuable is the revelation, which is gradually forced upon the reader, that Nazi policies and theories lack the constancy and consistency which go with infallibility, an attribute so generally associated with Nazidom in Germany. Anti-Semitism and anti-Marxism must of course be accepted. But in nearly all other matters, as the author makes painfully clear, Nazi policy has been a matter of expediency rather than logic.

From the negative point of view, *A History of National Socialism* is found wanting in many respects. Impartial observers are unanimous in attributing the rise of National Socialism to the combination of brilliant leadership (from the Nazi point of view) within the movement, plus the deplorable economic and psychological situation in post-War Germany. Mr. Heiden neglects to place the evolution of National Socialism in its proper post-War setting, but devotes all his attention to the internal growth of the movement. Unavoidably the impression is left that National Socialism is a completely self-made movement, one that owes its existence, its character and its accomplishments, to *Der Fuehrer*.

Naturally, then, the character of Hitler becomes of first importance in evaluating the whole movement. That this is the author's position is indicated by the fact that an entire chapter is devoted to "The Leader: A Portrait." The picture presented is not a pretty one. Hitler appears as extremely vain, neurasthenic, careless, unreliable, and ignorant, with little strength of will but with a supreme gift for oratory. In other words, he is painted as a first-class demagogue.

There are numerous other omissions. The treatment of the period since the Nazi accession to power is decidedly sketchy in comparison with the earlier part of the book. The foreign relations of Nazi Germany, so important to the world outside Germany, are analyzed only in broad outline. The same is true in regard to Nazi economic theories and accomplishments. Even less attention is paid to the question of Church and State, especially in so far as the Catholic Church is concerned.

No doubt this *History of National Socialism* will be popular with the average reader. Whether it will appeal equally to the serious student of contemporary history, who wishes to view a question in all its aspects from a position of absolute impartiality, is more doubtful.

PAUL G. STEINICKER.

Shorter Reviews

ANOTHER CAESAR. By Alfred Neumann. Alfred A. Knopf. \$3.00. Published January 21.

AFTER reading Mr. Neumann's detailed biographical analysis of the pre-Empire days of Louis Napoleon, one is more than ever inclined to the belief that whatever there was of imperial dignity or of glamour in the Second Empire was due to the in-trepid Eugénie rather than to her vacillating spouse. The Napoleon of the Second Empire has few new angles to offer the writer either of history or fiction. But that younger Napoleon, son of doubtful legitimacy of Hortense, stepdaughter of Napoleon I, and of Louis Bonaparte, King of Holland, has had few commentators. He was an enigma, brilliantly stupid, dominated successively by his mother, his tutor, his friends, yet never completely yielding to any of them; ruled by his passions; craving affection, yet

scorning those who gave it to him. Mr. Neumann has characterized him minutely, and with a skill that partakes of the attributes of novelist, historian, and psychologist. At times he has dealt broadly with history, explaining intuitively, building plausibly from the known to the unknown, but he has blended fact and fiction far too skilfully to be accused of having strayed very far from reality. He has told his story vividly and with an unerring flair for dramatic effect, but there are times when the pallid pretense to grandeur of his subject has overlaid his own obvious skill as a biographer, and at those times the book is decidedly dull.

H. M.

POLITICAL POWER. By Charles E. Merriam. McGraw-Hill Book Company. \$3.00.

THIS latest contribution from the head of the Department of Political Science at the University of Chicago is not a new handbook of political theory. Rather it is an attempt to describe the dynamics of government, the various forces operative in the political situation, the techniques of power holders, the stresses and strains to which political power is subject. In short, it is a study in the composition and resolution of forces which grow out of or are influenced by political authority. The author's viewpoint is novel and original, yet it is easier to find fault with his work than to praise it. An almost uniform lack of precise definition, an unmitigated trust in the efficacy of science to speed us toward "the goal"—whatever this may be—a well-nigh complete misunderstanding of the nature and significance of revealed religion; a hazy and at times pompous style—these defects necessarily detract much from the value of the study. A much wider use of history to illustrate conclusions would have made the book more readable. Yet there are many excellent passages of keen analysis to be found. Let the discussion of the use of *ex parte* history and propagandist education, of the backwardness of governments to adapt themselves to new needs, of psychological factors in war and the war spirit, suffice for examples of Professor Merriam at his best.

G. F. Y.

Recent Non-Fiction

GOD'S WAYS. By Sister Marie Paula. The author has grouped together fourteen meditations on events in the life of Our Lord, chiefly while He was on earth, and resembling in certain respects His life in the Holy Eucharist. Many passages from the Bible are quoted, and the language of the little book as a whole is plain and to the point. For layfolk who find it difficult to meditate, this volume will help them and inspire devotion. (Bruce. \$1.25)

ALONE WITH THEE. By the Rev. B. J. Murdoch. This is a handy leather-bound book containing readings from the Scriptures, Imitation of Christ, and other sources, for twelve Holy Hours, suited to the season or the month, that can be read to the congregation by the priest or by the people themselves. Beginning with Advent and ending with November, each hour is divided into three periods, with a meditation of about a thousand words for each. The book opens with a beautiful prayer, and closes with the Te Deum Laudamus. It should prove very useful not only to priests conducting the Holy Hour but to layfolk as well. (Bruce. \$1.50)

THE WINTER DIVERSIONS OF A GARDENER. By Richardson Wright. Interesting and varied reading by the Editor of *House and Garden* for those who garden by day and read by night. The chapters on summer houses, traveling plants, the Church's role in the garden, and the Huguenot as gardener, indicate an extensive knowledge and provide either the seasoned or amateur gardener with delightful bits and pieces on things botanical. The chapters on plant transportation and the history of plant exploring are especially informative. Sixteen illustrations in double-tone enhance the format. (Lippincott. \$2.50)

TALL TALES FROM TEXAS. By Mody C. Boatright. Some cow-boys "yarning" around a camp fire for the bewildered benefit of

a tenderfoot provide the background for this group of fantastic, humorously and wildly exaggerated, group of tall tales of the Southwest. Mr. Boatright has done a fine piece of work in collecting these amusing stories; the publishers have done equally well in publishing them. More or less in line with the Paul Bunyan stories, these will rank with them in American folk lore. (Dallas: Southwest Press. \$2.00)

QUEEN JADWIGA OF POLAND. By Monica M. Gardner. It is hoped by pious Poles that one day their first Queen to sit on the throne in her own right and be crowned "King" of Poland will be raised to the altars of the Church. Her story, a happy mingling of history and asceticism, is charmingly told. A Sovereign at a very early age, she sacrificed her chosen lover in the cause of country and religion, and by her marriage to Jagiello, the Grand Duke of Lithuania, won that vast country to the Faith, and brought both it and Ruthenia under Poland. Her biography indicates that she was as pious and holy as she was able. (Herder. \$1.25)

ST. THERESA MARGARET OF THE SACRED HEART OF JESUS. By Friar Stanislaus. In canonizing Anna Maria Redi, His Holiness gave the Carmelite Sisterhood another youthful saint. Her story is translated by the Rev. James F. Newcomb. Born of a pious Arezzo family, the little Florentine eighteenth-century Carmelite illustrated in her brief twenty-two years all the cloistral virtues. She is proposed by the Holy Father as a model and guide in these socially awry days. (Benziger. \$2.00)

GESTURE BEFORE FAPEWELL. By Charles Quirk, S.J. The author's reputation as a poet will be enhanced by this work. The rhythmic cadences and inherent pathos of "Three Pomes for My Mother" would be sufficient to warrant recognition. Vignettes of Ignatius de Loyola, Lazarus, and the Convert are, in their laconic lines, sharply etched portraits. (Dial Press. \$2.00)

WHAT THE FIGURES MEAN. By Spencer B. Meredith. This little book is intended to aid in the intelligent reading of financial statements. It will be instructive and helpful because it tells clearly, in easily comprehended language, the meaning of the various items, and gives some valuable tables on the significance of various ratios (such as current assets to current liabilities, etc.) and their averages in various branches of business. Published January 25. (Appleton-Century. \$1.00)

Recent Fiction

MR. FINCHLEY'S HOLIDAY. By Victor Canning. Though faintly reminiscent of "The Good Companions," this delightful tale of one who was a rambler in spite of himself stands firmly on its own merits as fiction, gracefully carrying a burden of human interest, an innocuous type of fatalism, keen (though not hair-raising) adventure, and chuckle-provoking humor. First-class entertainment without payment in blushes. Published January 17. (Reynal and Hitchcock. \$2.50)

HER SOUL TO KEEP. By Ethel Cook Eliot. As in many novels with a purpose the didactic element retards action, so in this sympathetic story of an unfortunate girl and her strong-souled friend who mothered her through an agonizing winter of shame to a brighter Spring. Mrs. Eliot writes much understanding into her thin plot. The book is noteworthy achievement these days, because of the boldness and conviction with which it presents a woman's Catholicism as the re-agent to reduce her delicate problem. Published January 29. (Macmillan. \$2.00)

THE HAND OF GOD. By the Rev. W. A. Dostal. In this novel, with its rural setting as a frame, Father Dostal has painted a picture of the dangers that lie in wait for those who desert or spurn the Faith. It is a vivid story, instructive as well as interesting. (Benziger. \$2.00)

THE LAIR OF THE WOLVES. By the Rev. Bernard F. J. Dooley. A thrilling adventure story for older boys, one that will delight them. A mysterious errand in the mountains, numerous fights with bandits, ghosts, a lost gold mine—all these add to the excitement. (Bruce. \$1.50)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

O'Casey's Pen

To the Editor of AMERICA:

The scholarly criticism of O'Casey's plays in the issue of AMERICA for January 19, by Terence L. Connolly, S.J. is deserving of worthy praise and comment. It is true that "Within the Gates" is no mere chance production from O'Casey's pen. It portrays perhaps better than his other works his unstable character, his sophisticated mentality and his contemptible attitude towards modesty. Further exploration of his bizarre productions (they are not worthy of the name of drama) may be found in the history of his life. O'Casey was born in the slums of Dublin some forty-five years ago. He became an orphan at an early age and received some minor education in a home for boys conducted by a Protestant clergyman. In his early years, he attended the Protestant Church. In those days Protestantism was synonymous with allegiance to the Crown. No doubt, it was then he conceived the ideas which afterwards led to such unpatriotic anomalies as "Juno and the Paycock" and "The Plough and the Stars." As a laborer and a Dublin janitor, he read with great passion and delight the ungodly writings of his prototype, George Bernard Shaw. His recent production: "Within the Gates" is certainly a typical exponent of Shaw's paganistic philosophy.

The "Sean" and "O" appearing in his name ought not to cause any particular anxiety. He was at one time a member of the Gaelic League. It was this linguistic organization which taught him how to write his name after the Gaelic manner.

Chicago.

(REV.) E. OLIVER BOYLE.

To the Editor of AMERICA:

In the course of the recent hearing in the office of the Mayor of Boston concerning the banning of O'Casey's "Within the Gates," I was asked: "If this play is, on moral grounds, so offensive to Catholics in Boston, why has there been no protest against it from the Catholics of Philadelphia and New York?" I shall be interested to know the answer. May it be phrased in the only language understood by producers of such plays as this, the language of financial losses incurred by banning. Surely the Legion of Decency in other cities is powerful enough to do this. And it will seldom have the provocation that it has in this play in which the actions of a prostitute and the language of the brothel are used as a symbol to dramatize the futility of religion, which, according to O'Casey is the purpose of his play. Writing in the New York Times on the twenty-eighth of last October he stated: "It is a play written round life, not from the outside looking in but from the inside looking out. It shows organized religion, good-natured and well-intentioned, unable to find a word or invent an action that will give to life the help it needs."

At this time we hear much about the false principles of censorship such as was exercised here in Boston. The fact of the matter is, the banning of O'Casey's play is simply a protest against such arbitrary censorship as is exercised by readers and producers who have no moral sense. They insist on giving us such plays as this, and reject others of equal technical excellence, written according to the canons of genuine art and sound morality. The action of the censors here in Boston was merely a dignified rejection, under the statutes, of the false art and bad morality which theatrical censors had previously decreed that we must accept under peril of being stigmatized as prudes, ignoramuses and mid-Victorians. The truth is there are still in public life here in Boston, men like Mayor Mansfield who believe that the

majority of those whom they represent are satisfied to forego liberty and frankness, so-called, when they must be purchased at the price of prostitution whether it be in life or in art.

Chestnut Hill, Mass.

TERENCE L. CONNOLLY, S.J.

[AMERICA, the Commonweal, the Catholic World, and the Brooklyn Tablet all carried condemnations of the play in their columns when it first opened in New York, and a strong protest against it was broadcast by the Catholic Theater Movement through one of its representatives over Station WLWL, the Paulist Fathers' station. Ed. AMERICA.]

Corsage of Gardenias?

To the Editor of AMERICA:

Floyd Anderson's excellent article on "Public-Utility Propaganda," in the issue of AMERICA for January 12, provides a splendid background for a recent order issued to the employees of the Brooklyn Borough Gas Company which is reputed to be controlled by the Mellon family. These employees were told that there would be no more "locks" until further notice. This means that the residents of Brooklyn, who are unable to meet their gas bills, will not have their gas shut off for non-payment. The Brooklyn Borough Gas Company has called a debt moratorium until the black clouds, which followed the utility outburst of Mayor La Guardia, have blown over.

I wonder if there is any similarity between the gentleman who ingratiates himself with his angered lady by sending her a corsage of gardenias, and this "lock" moratorium of the Brooklyn Borough Gas Company . . . I wonder?

Brooklyn, N. Y.

LAWRENCE LUCEY.

A Lost Nation

To the Editor of AMERICA:

The issue of AMERICA for December 1, page 171, has an item headed "A Lost Nation," which contains these words:

There is much for which we should beg forgiveness with a contrite heart. Evils which desecrate the sanctity of marital relations, and other evils which promote the loosening of marital ties are increasing. In thousands of educational institutions, there is no room for God and His law, but in many of them room for men who teach our youth to hate God and to flout His law.

Do Americans, or better, does our Government realize that such Godless institutions will lead the rising generation to perdition? Would it offend God if those schools which corrupt our young people were reduced to ashes? Christ says that those who destroy the souls of the young should have rocks tied about their necks and be sunk into the bottom of the sea. Indeed it is strange that enormous sums are spent for institutions which laugh at God and His law and put our country in the power of the devil. Our country needs a "New Deal" in the management of America's schools.

Denton, Tex.

RAYMOND VERNIMONT.

Modern Latin

To the Editor of AMERICA:

In the issue of AMERICA for December 8, I noticed an "S.O.S." from "Ignotus," pleading for books dealing with Latin from a practical standpoint, and in the issue of January 5 I read with interest the reply to that "S.O.S." Joseph J. Truez, S.M., has added to my small store of knowledge by the books he has suggested. May I add two other books to comfort and encourage our friend "Ignotus"?

In our library here at Loretto Academy, 3407 Lafayette Avenue, St. Louis, Mo., we pride ourselves on a very good Latin section. In this collection we have a very helpful book, "The Relation of Latin to Practical Life," by Francis Ellis Sabin, A.M. (Editor of a very helpful little paper, *Latin Notes*) published by the Teachers' College, Columbia University; and "Modern Latin Conversation" (Sports on page 115), Capellanus-Kraus, Bruce Publishing Company, Milwaukee.

These letters have interested and pleased me.

St. Louis, Mo.

THALIA IRENE CAPOREL.

Chronicle

Home News.—On January 23, President Roosevelt's work-relief program, with a lump-sum unrestricted appropriation of \$4,880,000,000, seemed certain of passage by the House. A "gag" rule had been voted, 245 to 147, holding the House to the lump-sum appropriation, but permitting amendment of other parts of the measure. Senator Fletcher and Representative Steagall, on January 18, introduced identical bills to extend the functions of the Reconstruction Finance Corporation for two years and increasing its powers. On January 19, Chairman Jones of the RFC reported to President Roosevelt on the activities of that Corporation since February 2, 1932. Its loans to December 31, 1934, totaled \$8,964,712,929. On January 22 it was reported that President Roosevelt had decided to strengthen the NRA in several important functions, and to impose codes where necessary. Debate in the Senate for and against American adherence to the World Court continued through the week. On January 23, the President declared himself against the Norris resolution, which provides for a two-thirds vote by the Senate before any question affecting this country's interests could be presented to the Court. He held this was a limitation upon the Constitutional prerogatives of the President. On January 17, the Senate passed the Independent Offices Bill, and voted an appropriation of \$50,000 to continue the Senate munitions investigation. These hearings re-opened on January 21, with the inquiry centered upon the War and peacetime activities of the American shipbuilding industry. On January 21, the United States Supreme Court informed Thomas J. Mooney that he should have applied to the California Supreme Court for a writ of habeas corpus instead of to it, and it denied his application without prejudice. On the same day the Supreme Court recessed until February 4 without announcing a decision on the Government's abrogation of the gold-payment clause in contracts.

Education in Mexico.—On January 17, President Cárdenas proclaimed the Regulation of Article 3 of the Constitution. Under it primary, secondary, and normal education are considered an exclusive function of the State, to be delegated to individuals only under guarantee of the exclusion of all religious instruction. It further provided that private schools "shall not be sustained or protected . . . for the purpose of propagating any religious creed . . . or be held by any religious denomination"; the teachers may not be ministers of religion and must have "socialistic ideology"; the private schools "shall not have any dependency . . . intended for religious purposes . . . they shall not have decorations, inscriptions, allegories, posters, sculptures or objects of a religious nature." Archbishop Ruiz on January 14 warned Mexican Catholics that they are forbidden to open or maintain schools in which Socialism is taught, and parents are forbidden to send their children to such schools. The

Apostolic Delegate said "we openly oppose revolutionary Socialism in Mexico because . . . [it] has clearly shown itself to be atheistic in religion, Communistic in political economy, and materialistic in sociology." In the United States, protests against Mexico continued, with a committee representing the Knights of Columbus conferring with Secretary of State Hull on January 21. A protest against the Government's educational program was registered in Mexico by the resignation of Prof. Exequiel Chavez, a non-Catholic associated with the Ministry of Public Education. He stated that "since all religious education is excluded under the Constitutional amendment," he considers it contrary to the Constitutional guarantee that every man has the right to practise the religion that best suits him. He feels that this new Article 3 will split the country, so that "children will be set against parents and parents against children."

Saar Awarded to Germany.—As reported last week, the Council of the League of Nations awarded the entire Saar to Germany "under the conditions resulting from the Versailles Treaty." Further interpretation of what these conditions might mean was left to the Council's Saar committee. Questions undecided by February 15 would be determined by a majority vote of the Council. Germany agreed to this. The principal question was that of the demilitarization of the territory in accordance with the Treaty.

Saar Refugees.—The exodus of refugees from the Saar was not as great as was anticipated. Still, persons variously reported as from 1,500 to 3,000 in number had left by January 19. The League of Nations agreed to take over the care for them. They were being sent to the South of France as soon as they crossed the border. Tales of atrocities perpetrated upon Communists were afterwards found to be fiction. At the same time, French capital was leaving the Saar in the form of French francs, raising a ticklish problem as to the future payment to France for the mines, which would total about 900,000,000 francs.

Canada's Sixth Session.—The last session of the Seventeenth Parliament was opened on January 17 with the address from the throne delivered by Lord Bessborough, the Governor General. The speech incorporated practically all the reforms advocated by Prime Minister Bennett in his recent radio talks on the "new deal" for Canada. These reforms are to be presented to Parliament as the Government program for legislation. The speech announced: "Reform measures will be submitted as part of a comprehensive program designed to remedy the social and economic injustices now prevailing and ensure to all classes and parts of the country a greater equality in the distribution of the benefits of the capitalist system." It was noted that no reference was made in the speech to the constitutional changes which would be necessary to carry through the proposed Parliamentary legislation. To establish, for example, minimum-wage

scales and maximum wages for all Canada would be regarded by the Provinces as a Federal usurpation of power and contrary to the provisions of the British North America Act. The new program of the Conservative Government embarrassed the Liberals. They were prepared to attack the Government in the campaign prior to the general election that is to be held this year for its failure to propose social security and relief measures. The Government, in this last session before the election, adopted most of the objectives of the Liberals and sponsored them as its own program.

Japanese Diet Activities.—Foreign Minister Hirota and Finance Minister Takahashi made significant addresses to the Imperial Diet in session in Tokyo. The latter sounded an optimistic economic note, reporting a noted expansion in industry and bank deposits during the past year. As signs of national improvement he noted also increased employment, increased railroad traffic, and increased output of the nation's principal commodities. Foreign trade was eighteen per cent above the 1933 total. However, the Government was forced to provide relief for farming and the fishing industry. Mr. Hirota's speech on foreign relations emphasized Japan's policy to promote peaceful and cordial relations with every country and to develop further cultural and commercial intercourse. In the Far East he assumed that Japan's power gave her primacy. Friendly overtures were made to Great Britain and the United States particularly. The Open Door was not mentioned. China was told that her condition caused anxiety, but hope was expressed that she should recognize her responsibility along with Japan for peace in the Far East. Amity with Soviet Russia was advocated. Trade barriers against Japan were decried, a drastic arms cut was pleaded for, and with regard to the recent London naval conversations the speaker emphasized that Japan did not propose to launch out on new construction but looked forward to another pact.

Labor Gains in Rome.—The middle of January saw a new Fascist attempt to decrease the number of idle, a similar campaign in the Fall of 1934 having brought the total unemployed on January 1, 1935 down to 961,705, a decrease of 160,907 from the total for the same date last year. The Government anticipated that before Spring the figure would be reduced another hundred thousand. Premier Mussolini's program for providing employment was through a redistribution of labor, cutting working hours from forty-eight to forty, thus creating 130,000 new jobs without menacing the economic security of the 600,000 already employed and the 2,400,000 or more depending upon them. As part of the new scheme workers whose families number more than their reduced earnings will support are compensated by obligatory contributions, chiefly through a penalty placed on overtime work, from those able to secure jobs under the new legislation. Skilled overtime workers must contribute up to five per cent of this overtime, and the ordinary forty-hour-per-week worker with small family responsibilities up to ten

per cent, thus creating a fund estimated by Sr. Achille Starace to average annually 200,000,000 lire (about \$17,000,000).

Storm Troops Passing.—The demobilization and virtual elimination of the Storm Troops as an influential factor in Germany was said to be proceeding rapidly. Only a small, disarmed group will be left, according to this information, which also predicted the disarming of the Hitler Special Guards with the exception of three units to be placed under Army control. All armed forces would thus be directed by the Reichswehr. From utterances of Nazi leaders and a vigorous press campaign immediately after the Saar plebiscite, observers saw a revival of German ambitions to regain Memel, which was German before it was handed over to Lithuania after the World War. A plebiscite there, Nazi leaders declared, would have the same result as did the Saar election. Lithuanian troops were concentrated along the Memel border. Belgian military were hurried to the Belgian cantons of Eupen and Malmédy, which were taken from Germany under the Versailles Treaty; agitation for the return of these districts to Germany was reported.

Reich Trade Deficit.—Trade figures for December showed Germany going further into the red. Imports amounted to 399,200,000 marks, an increase of 15.5 per cent over November imports. Exports in December were 353,700,000 marks, producing a deficit of 45,500,000 marks. Imports for the entire year of 1934, amounted to 4,450,000,000 marks; exports to 4,167,000,000, effecting a deficit of 283,000,000. Exports for 1934 dropped 14.4 per cent compared with 1933, 27.4 per cent compared with 1932, and 56.6 per cent compared with 1931. An internal loan was said to be contemplated. Dr. Bernhard Rust, Minister of Culture and Education, announced that the basis of all studies in German universities must be the Nazi racial theories. Law students were called upon to combat Roman legal traditions.

Catholics Oppose Neo-Pagans.—Enormous throngs from the Saar and the Ruhr and all northwestern Germany journeyed to Cologne for the Epiphany ceremonies at the shrine of the Magi. Cardinal Schulte attacked Dr. Alfred Rosenberg's neo-pagan movement, declaring: "As good Christians and as patriots, Catholics feel obliged to stand up for their Faith. There has been an attempt to undermine the whole historical life of Jesus and finally dissolve it into a myth." The Cardinal protested against the description of Catholic Christianity in Dr. Rosenberg's book, "The Myth of the Twentieth Century." When the Rev. Erich Przywara, S.J., lectured on "Christianity and Heroism" in Munich University, Nazis present cried out: "Down with the Jesuits." Later when the speaker mentioned Aristotle, roars arose: "We don't want any Greeks; give us Germans."

Chinese-Japanese Border Trouble.—Reports of fighting on the Jehol-Chahar border during the week of Janu-

ary 20 failed of confirmation. However, Japanese and Manchukuoan troops mobilized so that Chinese War Minister General Ho Yang-ching ordered all Chahar troops to be withdrawn from the Province of Jehol. It was alleged that the Chinese forces were occupying the demilitarized zone between Chahar and Jehol in violation of the truce agreement that concluded the Jehol fighting last year. The Japanese War Office maintained that the affair was purely local and the North China Government was not involved, the Chinese troops in question being merely bandits estimated to number about six hundred. It was reported that the mobilized forces included 3,000 Manchukuoan troops and 1,000 Japanese.

A British New Deal.—Lloyd George aroused great interest by his seventy-second birthday speech. He laid down a program which appealed in many ways even to his political opponents. Whatever attack he made was on the system rather than on individual members of the Government, though he charged the Government as a whole with "nerveless complacency." He called for a reform in the Bank of England, so that it would consider industry and commerce rather than the interests of the financial district of London. He advocated a vast public-works program rather than the dole, and urged the floating of a "prosperity loan." The Cabinet should be reduced to five members, freed of departmental duties, as in his War Cabinet. The press, in general, approved of his "new-deal" program, while the Government admitted it would be seriously considered.

Change of Cabinet in Bulgaria.—The Georgieff Cabinet, which had held office since the coup on May 19, 1934, resigned suddenly on January 22. This was regarded as a personal triumph for King Boris, who had been helpless under the Georgieff regime, and as a blow to the dictatorial ambitions of Colonel Veltcheff. General Petko Zlateff, War Minister under M. Georgieff, was instructed to form a new Cabinet.

Peace in Cuba.—The sympathy strike in Cuba of doctors, nurses, attendants, and Havana University students terminated on January 18. The strikers, however, decided not to resume work until the students arrested at the medical federation headquarters were released. Reviewing his term of office, President Carlos Mendieta issued a statement on the activities of his Administration. An explicit promise was given by the President that he would remain in office until he had fulfilled the mission entrusted to him by the people. In his public statement, the Chief Executive declared that he assumed office at the request of all political factions at the moment when the United States was about to intervene to settle the political, financial, and economic disturbance of Cuba. Promising the student body and the faculty of Havana University that their rights would be respected, a warning was issued to those who ventured outside the scholastic sphere that they must stand the consequences if they took it upon themselves to right public disorders. Listing the

accomplishments of the present Administration, the President enumerated the new reciprocity treaty with the United States, the sugar quota, electoral-law legislation, restoration of public order, and the reorganization of the armed forces.

Abyssinian Question Postponed.—The League of Nations Council decided privately on January 19 to postpone the Abyssinian appeal against Italy until the next session. In the meanwhile, direct negotiations would be carried on between the two countries. The Italian Government promised to take measures to avoid further incidents, and dropped demands for apologies, possibly for monetary reparations.

Abyssinia's Massacre.—In Jibuti, French Somaliland, on January 21 a French Colonial official, eighteen French native soldiers and eighty-eight native civilians were put to death at the hands of nomad raiders. Officials of France emphasized that the disturbance was local in nature. Abyssinia was absolved of all blame being unable to control the activities of roaming outlaw bands. At Paris, the Abyssinian Charge d'Affaires reported that no Government could be held responsible for the forays of the tribesmen. The same nomads were said to have been responsible for the recent Italo-Abyssinia clash on the border between Italian Somaliland and Abyssinia.

Eastern European Pact.—The proposed agreement against mutual aggression, commonly referred to as the "Eastern Locarno," was reported as making slow progress at Geneva, though regarded by France as of major importance. The chief problem seemed to be whether it was worthwhile to negotiate the peace without the cooperation of Germany and Poland, or what consideration in the matter of arms equality Germany would obtain for joining the pact. In order to avoid the problem created by admitting Turkey to the pact for the guaranteeing of Austria, a Mediterranean pact was under discussion.

Next week John LaFarge will draw on his store of Russian knowledge to write about the methods which the Bolsheviks rely on to propagate their ideas in the world. His paper will be entitled "Causes and Communism."

Theodore Maynard set himself to ponder on the reasons why men write books about their conversions and women do not. He now thinks that he has found the reason, and he will reveal it in "The Women's Way."

This week we publish an article on money by Gerhard Hirschfeld. Next week another will follow from the other side of the question by one who does not "pull his punches," James P. Fitzgerald, in "Civilized vs. Barbaric Money."

A professor at the University of Detroit, Clement J. Freund, who has written for us before, will tell of a discovery he has made in the automobile shops in Detroit. His paper will be called "An Eyeful in Detroit."